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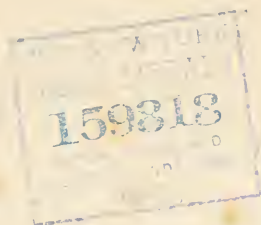
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NEW, COMPLETE, AND GENUINE
A C C O U N T S
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IN
EVERY AGE AND NATION.

DUDLEY (ROBERT), baron of Denbigh, and earl of Leicester, son to John, duke of Northumberland, and brother to Ambrose, earl of Warwick, before mentioned, was born about 1532; and coming early into the service and favour of king Edward, was knighted in his youth. June 1550, he espoused Amy, daughter of Sir John Robsart, at Sheen in Surrey, the king honouring their nuptials with his presence; and was immediately advanced to considerable offices at court. In the first year of Mary, he fell into the same misfortunes with the rest of his family; was imprisoned, tried, and condemned; but pardoned for life, and set at liberty in October 1554. He was afterwards restored in blood, as we have observed in the last article of our fourth volume. On the accession of Elizabeth, he was immediately entertained at court as a principal favourite: he was made master of the horse, installed knight of the garter, and sworn of the privy-council, in a very short time. He obtained moreover prodigious grants, one after another, from the crown: and all things gave way to his ambition, influence, and policy. In his attendance upon the queen to Cambridge, the highest reverence was paid him: he was lodged in Trinity-College, consulted in all things, requests made to the queen through him; and, August 10, 1564, he on his knees entreated the queen to speak to the university in Latin, which she accordingly did. At court, however, Thomas, earl of Sussex, shewed himself averse to his counsels, and strongly promoted the overture of a marriage between the queen and the archduke Charles, of Austria; as much more worthy of such a princess, than any subject of her own, let his qualities be what they would. This was resented by Dudley, who insinuated,

that foreign alliances were always fatal; that her sister Mary never knew an easy minute after her marriage with Philip; that her majesty ought to consider, she was herself descended of such a marriage as by those lofty notions was decried: so that she could not condemn an alliance with the nobility of England, but must at the same time reflect on her father's choice, and her mother's family. This dispute occasioned a violent rupture between the two lords, which the queen took into her hands, and composed; but without the least diminution of Dudley's ascendancy, who still continued to solicit and obtain new grants and offices for himself and his dependants, who were so numerous, and made so great a figure, that he was styled by the common people "The Heart of the Court."

To give some colour to these marks of royal indulgence, the queen proposed him as a suitor to Mary, queen of Scots; promising to that princess all the advantages she could expect or desire, either for herself or her subjects, in case she consented to the match. The sincerity of this was suspected at the time, when the deepest politicians believed that, if the queen of Scotland had complied, it would have served only to countenance the preferring him to his sovereign's bed. The queen of Scots rejected the proposal in a manner that, some have thought, proved as fatal to her, as it had done to his own lady, who was supposed to be sacrificed to his ambition of marrying a queen. The death of this unfortunate person happened September 8, 1560, at a very unlucky juncture for his reputation; because the world at that time conceived it might be much for his conveniency to be without a wife, this island having then two queens, young, and without husbands. The manner too of this poor lady's death, which, was by a fall from a high place, filled the world with great consternation.

Sept. 1564, the queen created him baron of Denbigh, and, the day after, earl of Leicester, with all the pomp and ceremony imaginable; and, before the close of the year, he was made chancellor of Oxford, as he had been some time before high-steward of Cambridge. His great influence in the court of England was not only known at home, but abroad, which induced the French king, Charles IX. to send him the order of St. Michael, then the most honourable in France; and he was installed with great solemnity in 1565. About 1572, it is supposed that the earl married Douglas, baroness dowager of Sheffield: which however was managed with such privacy, that it did not come to the queen's ears, though a great deal of secret history was published, even in those days, concerning the adventures of this unfortunate lady. We call her unfortunate, because, though the earl had actually married her, and there were legal proofs of it, yet he never would own her as his wife. Some of the wits in queen Elizabeth's court, after the earl's public marriage with the countess dowager of Essex, styled these

these two ladies, Leicester's two Testaments; calling lady Douglas the Old, and lady Essex the New Testament. The earl, in order to stifle this affair, proposed every thing he could think of to lady Douglas Sheffield, to make her desist from her pretensions: but, finding her obstinate, and resolved not to comply with his proposals, he attempted to take her off by poison. It is however beyond all doubt, that the earl had by her a son, Sir Robert Dudley, of whom we shall speak hereafter, and to whom, by the name of his BASE SON, he left the bulk of his fortune; and also a daughter.

In 1576 happened the death of Walter, earl of Essex, which drew upon lord Leicester many suspicions, especially after his marriage with the countess of Essex was declared; as it was two years after. For, in 1578, when the duke of Anjou pressed the match that had been proposed between himself and the queen, his agent, believing lord Leicester to be the greatest bar to the duke's pretensions, informed the queen of his marriage with lady Essex; upon which her majesty was so enraged, that, as Camden relates, she commanded him not to stir from the castle of Greenwich, and would have committed him to the Tower, if she had not been dissuaded from it by the earl of Suffex. Lord Leicester being now in the very height of power and influence, many attempts were made upon his character, in order to take him down: and, in 1584, came out a most virulent book against him, commonly called "*Leicester's Commonwealth*." The drift of it was to shew, that the English constitution was subverted, and a new form imperceptibly introduced, to which no name could be so properly given, as that of a "*Leicestrian Commonwealth*." To make this pass the better, the earl was represented as an atheist in point of religion, a secret traitor to the queen, an oppressor of her people, an inveterate enemy to the nobility, a complete monster with regard to ambition, cruelty, and lust; and not only so, but as having thrown all offices of trust into the hands of his creatures, and usurped all the power of the kingdom. The queen, however, did not fail to countenance and protect her favourite: and, to remove as much as possible the impression this bitter performance was sure to make upon the vulgar, caused letters to be issued from the privy-council, in which all the facts contained therein were declared to be absolutely false, not only to the knowledge of those who signed them, but also of the queen herself. Nevertheless, this book was universally read, and the contents of it generally received for true: and the great secrecy with which it was wrote, printed, and published, induced a suspicion, that some very able heads were concerned either in drawing it up, or at least in furnishing the materials. It is not well known what the original title of it was, but supposed to be "*A Dialogue between a scholar, a gentleman, and a lawyer*;" though it was afterwards called "*Leicester's Commonwealth*."

monwealth." It has been several times reprinted, particularly in 1600, 8vo. in 1631, 8vo. the running-title being "A Letter of state to a scholar of Cambridge;" in 1641, 4to. and 8vo. with the addition of "Leicester's Ghost;" and again in 1706, 8vo. under the title of "Secret Memoirs of Robert Dudley, earl of Leicester," with a preface by Dr. Drake, who pretended it to be printed from an old manuscript. The design of reprinting it in 1641, was, to give an ill impression of the government of Charles I. and the like was supposed to be the design of Dr. Drake in his publication. Indeed, it may be considered as a standing libel upon all overgrown ministers, and governments by faction.

Dec. 1585, lord Leicester embarked for the Protestant Low-Countries, whither he arrived in quality of governor. At this time the affairs of those countries were in a perplexed situation; and the states thought that nothing could contribute so much to their recovery, as prevailing upon queen Elizabeth to send over some person of great distinction, whom they might set at the head of their concerns, civil and military: which proposition, says Camden, so much flattered the ambition of this potent earl, that he willingly consented to pass the seas upon this occasion, as being well assured of most ample powers. Before his departure, the queen admonished him to have a special regard to her honour, and to attempt nothing inconsistent with the great employment to which he was advanced: nevertheless, she was so displeased with some proceedings of his and the States, that the year after she sent over very severe letters to them, which drew explanations from the former, and deep submissions from the latter. He returned to England Nov. 1585; and, notwithstanding what was past, was well received by the queen. What contributed to make her majesty forget his offence in the Low-Countries, was the pleasure of having him near her, when she wanted his counsel extremely: for now the affair of Mary queen of Scots was upon the carpet, and the point was, how to have her taken off with the least discredit to the queen. The earl thought it best to have her poisoned; but that scheme was not found practicable, so that they were obliged to have recourse to violence. The earl set out for the Low-Countries in June 1587; but, great discontents arising on all sides, was recalled in November. Camden relates, that on his return, finding an accusation preparing against him for mal-administration there, and that he was summoned to appear before the council, he privately implored the queen's protection, and besought her "not to receive him with disgrace upon his return, whom at his first departure she had sent out with honour; nor bring down alive to the grave, whom her former goodness had raised from the dust." Which expressions of humility and sorrow wrought so far upon her, that he was admitted into her former grace and favour.

In 1588, when the nation was alarmed with the apprehensions of the Spanish armada, lord Leicester was made lieutenant-general, under the queen, of the army assembled at Tilbury. This noble personage stood high in the favour of his mistress to the last: for he died this year, Sept. 4, at his house at Cornbury in Oxfordshire, while he was upon the road to Kenilworth. His corpse was removed to Warwick, and buried there in a magnificent manner. He is said to have inherited the parts of his father. His ambition was great, but his abilities seem to have been greater. He was a finished courtier in every respect; and managed his affairs so nicely, that his influence and power became almost incredible. He had a competent knowledge of the Latin tongue, and was thoroughly versed in the French and Italian.

DUDLEY (*Sir ROBERT* as he was called here, and as he was styled abroad earl of Warwick and duke of Northumberland) was son (called by his father *BASE SON*) of Robert, earl of Leicester, by the lady Douglas Sheffield, and born at Sheen in Surrey in 1573. His birth was carefully concealed, as well to prevent the queen's knowledge of the earl's engagements with his mother, as to hide it from the countess of Essex, to whom he was then contracted, if not married. He was considered and treated as his lawful son till the earl's marriage with the lady Essex, which was about 1578; and then he was declared to be only his natural issue by lady Douglas. Out of her hands the earl was very desirous to get him, in order to put him under the care of Sir Edward Horsey, governor of the Isle of Wight; which some have imagined to have been, not with any view to the child's disadvantage, for he always loved him tenderly, but with a thought of bringing him upon the stage at some proper time, as his natural son by another lady. He was not able to get him for some time: but at last effecting it, he sent him to school at Offingham in Suffex in 1583, and four years after to Christ-Church in Oxford. In 1588 his father died, and left him, after the decease of his uncle Ambrose, his castle of Kenilworth, the lordships of Denbigh and Chirk, and the bulk of his estate, which before he was of age he in a great measure enjoyed, notwithstanding the enmity borne him by the countess dowager of Leicester. He was now looked upon as one of the finest gentlemen in England: in his person tall, well-shaped, having a fresh and fine complexion, but red-haired; learned beyond his age, more especially in the mathematics; and of parts equal, if not superior, to any of his family. Add to all this, that he was very expert in his exercises, and particularly in riding the great horse, in which he was allowed to excel any man of his time.

His genius prompting him to great exploits, and having a particular turn to navigation and discoveries, he projected a voyage into the South-Seas, in hopes of acquiring the same fame thereby, as his friend

friend the famous Thomas Cavendish, of Trimley, Esq; whose sister he had married; but, after much pains taken, and money spent, the government thought it not safe for him to proceed. Afterwards, however, he performed a voyage, setting out Nov. 1594, and returning May 1595: an account of which, written by himself, is published in Hackluyt's collection of voyages. At the end of Elizabeth's reign, having buried his wife, he married Alice, the daughter of Sir Thomas Leigh. He then began to entertain hopes of reviving the honours of his family; and, in 1605, commenced a suit, with a view of proving the legitimacy of his birth. But no sooner had the countess dowager notice of this, than she procured an information to be filed against him and some others for a conspiracy; which was such a blow to all his hopes, that, obtaining a licence to travel for three years, which was easily granted him, he quitted the kingdom: leaving behind him lady Alice Dudley his wife, and four daughters. He had not been long abroad, before he was commanded back, for assuming in foreign countries the title of earl of Warwick; but refusing to obey that summons, his estate was seized, and vested in the crown, during his natural life, upon the statute of fugitives.

The place which Sir Robert Dudley chose for his retreat abroad, was Florence; where he was very kindly received by Cosmo II. great duke of Tuscany: and, in process of time, made great chamberlain to his serene highness's consort, the archduchess Magdalen of Austria, sister to the emperor Ferdinand II. with whom he was a great favourite. He discovered in that court those great abilities, for which he had been so much admired in England: he contrived several methods of improving shipping, introduced new manufactures, excited the merchants to extend their foreign commerce; and, by other services of still greater importance, obtained so high a reputation, that, at the desire of the arch-duchess, the emperor, by letters-patent, dated at Vienna, March the 9th, 1620, created him a duke of the holy Roman empire. Upon this, he assumed his grandfather's title of Northumberland; and, ten years after, got himself enrolled by pope Urban VIII. among the Roman nobility. Under the reign of the grand duke Ferdinand II. he became still more famous, on account of that great project which he formed, of draining a vast tract of morasses between Pisa and the sea: for by this he raised Livorno, or Leghorn, from a mean and pitiful place into a large and beautiful town: and having engaged his serene highness to declare it a free port, he, by his influence, drew many English merchants to settle, and set up houses there. In consideration of his services, and for the support of his dignity, the grand duke bestowed upon him a handsome pension; which however went but a little way in his expences: for he affected magnificence in all things, built a noble palace for himself and his family at Florence, and much adorned the castle of Car-

bello,

bello, three miles from that capital, which the grand duke gave him for a country-retreat, and where he died Sept. 1639.

Sir Robert Dudley was not only admired by princes, but also by the learned ; among whom he held a very high rank, as well on account of his skill in philosophy, chemistry, and physic, as his perfect acquaintance with all the branches of the mathematics, and the means of applying them for the service and benefit of mankind. He wrote several things. We have mentioned the account of his voyage. His principal work is, "*Del arcano del mare*," &c. Firenze, 1630, 1646. This work has been always so scarce, as seldom to have found a place even in the catalogues that have been published of rare books. Wood tells us, that he wrote also a medical treatise, entitled *Catholicon*, which was well esteemed by the faculty. There is still another piece, the title of which, as it stands in Rushworth's Collections, runs thus : " A proposition for his majesty's service, to bridle the impertinency of parliaments. Afterwards questioned in the Star-Chamber." After he had lived some time in exile, he still cherished hopes of returning to England : to facilitate which, and to ingratiate himself with king James, he drew up " a proposition, as he calls it, in two parts : the one, to secure the state, and to bridle the impertinency of parliaments ; the other, to increase his majesty's revenue much more than it is." This scheme, falling into the hands of some persons of great distinction, and being some years after by them made public, was considered as a thing of so pernicious a nature, as to occasion their imprisonment : but they were released upon the discovery of the true author. It was written about 1613, and sent to king James, to teach him how most effectually to enslave his subjects : for in that light it is certainly as singular and as dangerous a paper, as ever fell from the pen of man. It was turned to the prejudice of James I. and Charles I. for though neither they, nor their ministers, made use of it, or intended to make use of it, yet occasion was taken from thence to excite the people to a hatred of statesmen, who were capable of contriving such destructive projects. Lastly, he was the author of a famous powder, called, *Pulvis comitis Warwicensis*, or, The earl of Warwick's powder, which is thus made : " Take of scammony, prepared with the fumes of sulphur, two ounces ; of diaphoretic antimony, an ounce ; of the crystals of tartar, half an ounce : mix them all together into a powder."

When he went abroad, he prevailed upon a young lady, at that time esteemed one of the finest women in England, to bear him company in the habit of a page. This lady was Mrs. Elizabeth Southwell, the daughter of Sir Robert Southwell, of Woodrising in Norfolk ; whom he afterwards married, by virtue of a dispensation from the pope. How blameable soever she was in following him, yet her conduct was afterwards without exception : and,

as she lived in honour and esteem, and had all the respect paid her that her title of a duchess could demand, so it is reported, that Sir Robert loved her most tenderly to the last, and caused a noble monument to be erected to her memory in the church of St. Pancratius at Florence, where her body lies buried, and his by her. He had by this lady a son Charles, who assumed the title of earl of Warwick, and four daughters, all honourably married in that country.

DUGARD (WILLIAM), an eminent school-master and learned man, was the son of Henry Dugard, a clergyman, and born at Bromsgrove in Worcestershire in 1606. He was instructed in classical learning at a school in Worcester; and from thence sent in 1622, to Sidney-College, Cambridge. In 1626, he took the degree of B. A. and that of M. A. in 1630. Soon after he was appointed master of Stamford-School in Lincolnshire; from whence, in 1637, he was elected master of the free-school in Colchester. He resigned the care of this school Jan. 1642-3; and, May 1644, was chosen head-master of Merchant-Taylors school in London. This school flourished exceedingly under his influence and management; but for shewing, as was thought, too great an affection to the royal cause, and especially for being concerned in printing Salmasius's defence of Charles I. he was deprived of it Feb. 1649-50, and imprisoned in Newgate; his wife and six children turned out of doors; and a printing-office, which he valued at a thousand pounds, seized. That he was very well affected to Charles I. and to the royal interest, appears from a curious register he kept of his school, which is still extant in Sion-College library, wherein are entered two Greek verses, on the beheading of that monarch, to this effect: "Charles, the best of kings, is fallen by the hands of cruel and wicked men, a martyr for the laws of God and of his country." There are also two more Greek verses on the burial of Oliver Cromwell's mother in Westminster-Abbey, to this effect: "Here lieth the mother of a cursed son, who has been the ruin of two kings, and of three kingdoms." However, it was not for these verses that he was dismissed the school, but for being concerned in printing Salmasius's book.

Being soon released from this confinement, he opened, April 1650, a private school on Peter's-Hill, London; but, in September, was restored to his former station, by means of the same council of state who had caused him to be removed. There he continued with great success and credit, till about 1661; when he was dismissed for breaking some orders of the Merchant-Taylors, though he had been publicly warned and admonished of it before. He presented a remonstrance to them upon that occasion, but to no purpose: whereupon he opened a private school in Coleman-Street, July 1661, and, by March following, had gathered an hundred and

ninety-three scholars : so great was his reputation, and the fame of his abilities. He lived a very little while after, dying in 1662. He gave by will several books to Sion-College library. He published some few pieces for the use of his schools ; as, 1. “*Lexicon Græci Testamenti Alphabeticum; unâ cum Explicatione Grammaticâ Vocum singularium, in usum Tironum, Necnon Concordantiâ singulis dictionibus appositâ, in usum Theologiæ Candidatorum, 1660.*” 2. “*Rhetorices compendium.*” 8vo. 3. “*Luciani Samosatensis dialogorum selectorum libri duo. A. G. Dugardo recogniti, et, variis collatis exemplaribus, multo castigatius quam ante editi. Cum interpretatione Latina, multis in locis emendata, et ad calcem adjecta,*” 8vo. 4. “*A Greek Grammar.*”

DUGDALE (*Sir WILLIAM*), an eminent English antiquary and historian, was the only son of John Dugdale, of Shustoke, near Colehill in Warwickshire, gent. and born there Sept. 12, 1605. He was placed at the free-school in Coventry, where he continued till he was fifteen ; and then returning home to his father, who had been educated in St. John's-College, Oxford, and had applied himself particularly to civil law and history, was instructed by him in those branches of literature. At the desire of his father, he married, March 1622-3, a daughter of Mr. Huntbach, of Seawall in Staffordshire ; and boarded with his wife's father till the death of his own, which happened July 1624 : but soon after went and kept house at Fillongley in Warwickshire, where he had an estate formerly purchased by his father. In 1625, he bought the manor of Blythe in Shustoke above-mentioned ; and, the year following, selling his estate at Fillongley, he came and resided at Blythe-Hall. His natural inclination leading him to the study of antiquities, he soon became acquainted with all the noted antiquaries ; with Burton particularly, whose “*Description of Leicestershire*” he had read, and who lived, but eight miles from him, at Lindley in that county.

In 1638, he went to London, and was introduced to Sir Christopher Hatton, and to Sir Henry Spelman : by whose interest he was created a pursuivant at arms extraordinary, by the name of Blanch Lyon, having obtained the king's warrant for that purpose. Afterwards he was made Rouge-Croix pursuivant in ordinary, by virtue of the king's letters patent, dated March 18, 1639-40 : by which means having a lodging in the Heralds-Office, and convenient opportunities, he spent that, and part of the year following, in augmenting his collections out of the records in the Tower and other places. In 1641, through Sir Christopher Hatton's encouragement, he employed himself in taking exact draughts of all the monuments in Westminster-Abbey, St. Paul's cathedral, and in many other cathedral and parochial churches of England ; particularly those at Peterborough, Ely, Norwich, Lincoln, Newark upon

Trent, Beverley, Southwell, York, Chester, Litchfield, Tamworth, Warwick, &c. The draughts were taken by Mr. Sedgwick, a skilful arms-painter, then servant to Sir Christopher Hatton; but the inscriptions were probably copied by Dugdale. They were deposited in Sir Christopher's library, to the end that the memory of them might be preserved, from the destruction that then appeared imminent, for future and better times. June 1642, he was ordered by the king to repair to York; and in July, was commanded to attend the earl of Northampton, who was marching into Worcestershire and the places adjacent, in order to oppose the forces raised by lord Brook for the service of the parliament. He waited upon the king at the battle of Edge-Hill, and afterwards at Oxford, where he continued with his majesty, till the surrender of that garrison to the parliament, June the 22d, 1646. He was created M. A. Oct. 25, 1642, and April 16, 1644, Chester-Herald. During his long residence at Oxford, he applied himself to the search of such antiquities, in the Bodleian and other libraries, as he thought might conduce towards the furtherance of the Monasticon, then designed by Roger Dodsworth and himself; as also whatever might relate to matter of history, concerning the ancient nobility of this realm, of which he made much use in his Baronage.

After the surrender of Oxford upon articles, Dugdale, having the benefit of them, and having compounded for his estate, repaired to London; where he and Dodsworth proceeded vigorously in completing their collections out of the Tower records and Cottonian library. He suffered a short avocation in 1648, when he attended lord and lady Hatton to Paris; but, returning to England in two months, he pursued, with his coadjutor, the work he had undertaken. When they were ready, the booksellers not caring to venture upon so large and hazardous a work, they printed at their own charge the first volume; which was published in 1655, in folio, under this title, "*Monasticon Anglicanum: sive, pandectæ cœnobiorum Benedictinorum, Cluniacensium, Cistercentium, Carthusianorum. A primordiis ad eorum usque dissolutionem. Ex mss. ad monasteria olim pertinentibus, archivis turrium Lond. Ebor. Curiarum Scaccarii, Augmentationum; bibliothecis, Bodleiana, Arundelliana, Cottoniana, Seldeniana, Hattoniana, aliisque, digestum;*" adorned with the prospects of abbies, churches, &c. The second volume was published in folio in 1661. They were collected, and totally written by Dodsworth; but Dugdale took great pains in methodizing and disposing the materials, in making several indexes to them, and in correcting them at the press; for Dodsworth died in 1654, before the tenth part of the first volume was printed off. A third volume was published in 1673. These three volumes contain chiefly the foundation-charters of the monasteries at their first erection, the donation-charters in after-times
being

being purposely omitted; which are so numerous, that twenty such volumes would not contain them.

In the mean time he printed at his own charge, and published in 1656, "The Antiquities of Warwickshire illustrated; from records, ledger-books, manuscripts, charters, evidences, tombs, and arms: beautified with maps, prospects, and portraitures," folio. The author tells us in his preface, that he spent the greatest part of his time, for more than twenty years, in accomplishing this work; which indeed is reckoned his master-piece, and withal is allowed to be one of the best methodized and most accurate accounts that ever was written of this nature. A second edition was published in 1730, "in two volumes, printed from a copy corrected by the author himself, and with the original copper-plates. The whole revised, augmented, and continued down to this present time, by William Thomas, D. D. some time rector of Ex-Hall in the same county." While this work was printing, which was for near a year and a half, Dugdale continued in London, for the sake of correcting the press; during which time he had an opportunity of collecting materials for another work, which he published in 1658. It was "The History of St. Paul's Cathedral in London, from its foundation till these times: extracted out of original charters, records, ledger-books, and other manuscripts. Beautified with sundry prospects of the church-figures of the tombs, and monuments, &c." folio. A second edition of this curious work, corrected and enlarged by the author's own hand, was published in 1716, in folio, by Edward Maynard, D. D. rector of Boddington in Northamptonshire: to which is prefixed his life written by himself.

Upon the restoration of Charles II. Dugdale was, through chancellor Hyde's recommendation, advanced to the office of Norroy king at arms: and in 1662, he published "The History of imbanking and draining of divers Fens and Marshes, both in foreign parts and in this kingdom, and of the improvement thereby. Extracted from records, manuscripts, and other authentic testimonies. Adorned with sundry maps, &c." This work was written at the request of the lord Gorges, Sir John Martham, and others, who were adventurers in draining the great level, which extends itself into a considerable part of the counties of Cambridge, Huntingdon, Northampton, Norfolk, and Suffolk. About the same time he completed the second volume of Sir Henry Spelman's councils, and published it in 1664, under this title: "Concilia, decreta, leges, constitutiones in re-ecclesiarum orbis Britannici, &c. ab introitu Normannorum A. D. 1066. ad exitum papam A. D. 1531. Accesserunt etiam alia ad rem ecclesiasticam spectantia, &c." Archbishop Sheldon and lord Clarendon had been the chief promoters of this work, and put Dugdale upon it: and what share he had in it will appear from hence, that out of 294 articles, of

which that volume consists, 191 are of his collecting; being those marked * in the list of the contents, at the beginning of the volume. The same great personages put him also upon publishing the second part of that learned knight's Glossary. The first part was published in 1626, folio, and afterwards considerably augmented and corrected by Sir Henry. He did not live to finish the second, but left much of it loosely written; with observations, and sundry bills of paper pinned thereto. These Dugdale took the pains to dispose into proper order, transcribing many of those papers; and having revised the first part, caused both to be printed together in 1664, under the title of "*Glossarium Archæologicum continens Latino-Barbara, peregrina, obsoleta, & novæ significationis vocabula.*" The second part, digested by Dugdale, began at the letter M; but Wood observes, that "it comes far short of the first." There was another edition of this work in 1687.

In 1666, he published in folio "*Origines Juridicales: or, Historical Memoirs of the English laws, courts of justice, forms of trial, punishment in cases criminal, law-writers, law-books, grants and settlements of estates, degree of serjeants, inns of court and chancery. Also a chronology of the lord chancellors and keepers of the great seal, lord treasurers, justices itinerant, justices of the king's bench and common pleas, barons of the exchequer, masters of the rolls, king's attornies and solicitors, and serjeants at law.*" This book is adorned with the heads of Sir John Clench, Sir Edward Coke, Sir Randolph Crew, Sir Robert Heath, Edward earl of Clarendon, to whom it is dedicated, Sir Orlando Bridgman, Sir John Vaughan, and Mr. Selden. There are also plates of the arms, in the windows of the Temple-Hall, and other inns of court. A second edition was published in 1671, and a third in 1680. His next work was, "*The Baronage of England:*" of which the first volume appeared in 1675, and the second and third in 1676, folio. The first gives "An historical account of the lives and most memorable actions of our English nobility in the Saxons time to the Norman conquest; and, from thence, of those who had their rise before the end of king Henry the Third's reign." The second—"of those who had their rise after the end of king Henry the Third's reign, and before the eleventh year of king Richard II." The third—"of those who had their rise from the tenth year of king Richard II. until the present year 1676," says the author in the title. Though the collecting materials for this work cost him, as he tells us, a great part of thirty years labour, yet there are so many faults in it, that, it seems, the gentlemen at the Heralds-Office dare not depend entirely upon its authority. With all its faults, however, the work is very useful, and might be made much more so, were it well reviewed and corrected.

Feb. 1676-7, our antiquary was appointed Garter principal king of arms. He was solemnly created Garter, the 24th of May; and

and the day after received from his majesty the honour of knight-hood, much against his will, by reason of the smallness of his estate. In 1681, he published, "A short view of the late troubles in England: briefly setting forth their rise, growth, and tragical conclusion. As also, some parallel thereof with the barons wars in the time of king Henry III. but chiefly with that in France, called the Holy League, in the reigns of Henry III. and Henry IV. late kings of that realm. To which is added, A perfect narrative of the treaty at Uxbridge, in the year 1644, folio." He published also at the same time, "The Ancient Usage in bearing of such ensigns of honour, as are commonly called Arms. With a true and perfect catalogue of the nobility of England: a true and perfect list of all the present knights of the Garter, &c. as they now stand in St. George's-Chapel in Windsor-Castle, Sept. 10, 1681: and, a catalogue of the baronets of England, from the first erection of that dignity, until the 4th of July 1681 inclusive." 8vo. A second edition of this book was published in the beginning of the year following, with many additions. The last thing he published, was, "A perfect copy of all summons of the nobility to the great councils and parliaments of this realm, from the 49th of king Henry III. until these present times. With catalogues of such noblemen, as have been summoned to parliament in right of their wives; and of such noblemen as derive their titles of honour from the heirs-female of their family; and of such noblemen's eldest sons, as have been summoned to parliament by some of their father's titles." 1685, folio. He wrote some other things relating to the same subjects, which were never published; and was likewise the chief promoter of the Saxon dictionary by Mr. William Somner, printed at Oxford in 1659. His collections of materials for the Antiquities of Warwickshire, and Baronage of England, all written with his own hand, being twenty-seven volumes in folio, he gave by will to the university of Oxford; together with sixteen other volumes, some of his own hand-writing: and they are now preserved in Ashmole's Museum. He gave likewise several books to the Heralds-Office in London, and procured many more for the same.

At length this very industrious man, contracting a great cold at Blythe-Hall, died of it in his chair, Feb. 10, 1685-6, in his 81st year: and was interred at Shustoke in a little vault which he had caused to be made in the church there. Over that vault he had erected in his life-time an altar-tomb of free-stone; and had caused to be fixed in the wall about it a tablet of white-marble, with an epitaph of his own writing, in which he tells us of his ascending gradually through all the places in the office of heralds, till he was made Garter principal king of arms, which is the highest.

His wife died Dec. 18, 1681, aged 75, after they had been married 59 years. He had several children by her, sons and daughters.

daughters. One of his daughters was married to Elias Ashmole, esq. All his sons died young, except John, who was created M. A. at Oxford, in 1661; being then chief gentleman in the chamber of Edward earl of Clarendon, lord-chancellor of England. Oct. 1675, he was appointed Windsor-Herald, upon the resignation of his brother-in-law Elias Ashmole, esq. and Norroy king of Arms in March 1685-6, about which time he was knighted by James II. He published "A Catalogue of the nobility of England, according to their respective precedencies, as it was presented to his majesty on New-Year's-Day 1684. To which is added, the blazon of their paternal coats of arms, and a list of the present bishops." Printed at London, on a broad side of a large sheet of paper, in 1685: and again, with additions, in 1690. This Sir John Dugdale died August 31, 1690.

DUFFET (THOMAS). This author was a milliner in the New-Exchange; but, his genius leading him to dramatic poetry, he wrote several pieces for the stage, which at first met with good success, but afterwards sunk into contempt and oblivion. Travestie and burlesque will ever create a laugh; but, however intended, can never do any essential hurt to performances of real worth; nor could "The Mock Tempest," "Psyche," or "Empress of Morocco," lessen, in the opinion of the judicious, the value of the originals on which they are founded. The pieces Mr. Duffet has left behind him, the best of which were those which met with the worst success, are six in number. They are enumerated in the "Biographia Dramatica."

DUGUET (JAMES-JOSEPH), a French writer, and author of almost twenty works in the French language, was born in 1640, and became a priest of the Oratory. In 1685, he quitted the Oratory, and went to Brussels to his great friend Arnauld: but, the air of this place not agreeing with him, he returned the same year to France, and lived a very retired life in the midst of Paris. He afterwards lived with the president Le Menars. His opposition to the Bull Unigenitus, and his attachment to the doctrine of his friend Quesnel, occasioned him much trouble, by obliging him often to shift his quarters. He was in Holland, at Troyes, and Paris; but there was a sweetness and moderation in his make, which kept him always tranquil. He died at Paris in 1733. All his works are upon subjects of theology and piety, except "De l'Education d'un Prince;" first printed in 4to. and afterwards in 4 vols. 12mo. with his life prefixed by Abbé Goujet. The style of Duguet is clear, pure, and elegant, but too diffuse.

DUKE (RICHARD), was bred at Westminster and Cambridge, and was some time tutor to the duke of Richmond. He appears from

from his writings to have been well qualified for poetical compositions: and, conscious of this when he left the university, he enlisted himself among the wits. He was the familiar friend of Otway, and was engaged, among other popular names, in the translations of Ovid and Juvenal. In his "Review," though unfinished, are some vigorous lines. With the wit he seems to have shared the dissoluteness of the times; for some of his compositions he must have reviewed himself with detestation in his later days, when he published those sermons which Fenton has commended. In 1683, being then M. A. and fellow of Trinity-College in Cambridge, he wrote a poem on the marriage of lady Anne with George prince of Denmark. He took orders, and being made prebendary of Gloucester, became a proctor in convocation for the church, and chaplain to queen Anne. In 1710, he was presented by the bishop of Winchester to the wealthy living of Witney in Oxfordshire, which he enjoyed but a few months. Feb. 10, 1711, having returned from an entertainment, he was found dead the next morning.

DUNCOMBE (WILLIAM), younger son of John Duncombe, esq. of Stocks in Hertfordshire, in 1722, published a translation of Racine's "Athaliah," which was well received by the public, and has gone through three editions. In 1724 he was editor of the works of Mr. Needler; in 1735 of the poems of his deceased brother-in-law, Mr. Hughes, in two volumes, 12mo. in 1737 of the miscellanies of his younger brother, Mr. Jabez Hughes, for the benefit of his widow, in one volume, 8vo. and in 1745 of the works of the Rev. Mr. Samuel Say, in one volume, 4to. In 1726 he married the only sister of John Hughes, esq. whom he long survived. In 1734 his tragedy of "Lucius Junus Brutus" was acted at Drury-Lane Theatre. It was published in 1735, and again in 1747. "The works of Horace, in English verse, by several hands," were published by him in two volumes 8vo. with notes, &c. in 1757. A second edition, in four volumes 12mo. with many imitations, was published in 1762. In 1763 he collected and republished "Seven sermons by archbishop Herring, on public occasions, with a biographical preface." He died Feb. 26, 1769, aged 80; leaving one son, John, M. A. one of the six preachers in Christ-Church, Canterbury, &c. who was his assistant in the translation of Horace; and is now a living ornament in the republic of letters.

DUNS (JOHN), commonly called Duns Scotus, was a celebrated theologian of the order of St. Francis, and born in England, at Dunstons in Northumberland. He was sent to Merton-Hall in Oxford, and chosen fellow of it. Then he went to Paris, and joined himself to the society of the Franciscans; where he distinguished

distinguished himself so much by the acuteness of his parts, and especially by his manner of disputing, that he acquired the name of "The Subtil Doctor." He affected to maintain opinions contrary to those of Thomas Aquinas, which produced two parties in the schools, the Thomists and the Scotists. He was a writer of prodigious subtilty; and, like all subtil writers, refined upon every subject he handled, till it had no meaning at all left in it. The best edition of his works is that of Lyons, printed in 1639 in ten volumes folio. They are now waste paper. Some have said, that Duns Scotus was the first who taught, in the university of Paris, "the immaculate conception of the blessed Virgin:" but this is not true. He went afterwards to Cologne, where he died in 1308. Paul Jovius and others have told a terrible story, relating to the manner of his death. They say, that, falling down of an apoplexy, he was immediately interred as dead; but that, coming afterwards to his senses, he languished in a most miserable manner in his coffin, beating his head and hands against its sides, till he died in good earnest.

DUPIN (LEWIS ELLIS), a very learned doctor of the Sorbonne, and one of the greatest critics of his time, especially in what regarded ecclesiastical matters, was born at Paris, June 17, 1657, of an ancient and noble family. He discovered early a strong inclination for books, which was cherished by his father, who educated him with great care. After having gone through his course of grammar learning and philosophy in the college of Harcourt, he embraced the ecclesiastical state, and frequented lectures of divinity in the Sorbonne. Afterwards he applied himself entirely to the reading of councils, fathers, and ecclesiastical writers, Greek as well as Latin; and, being found at his examination among the first rank, he was admitted doctor of the Sorbonne in 1684. Then he set about his "*Bibliothèque universelle des auteurs ecclesiastiques*," the first volume of which appeared in 1686. He had published the eight first centuries, when the liberty with which he treated some ecclesiastical writers, as to their style, their doctrines, and other qualities, gave offence to certain persons, who carried their complaints to Harley, archbishop of Paris. This prelate obliged Dupin to retract a great number of propositions, which were judged exceptionable; and his work was suppressed in 1693. Nevertheless, he was permitted to carry it on, by only making a small change in the title of it, from "*Bibliothèque universelle*," to "*Bibliothèque nouvelle*." This great work, continued in several successive volumes to the end of the 16th century, and, though it might easily have taken up the whole life of a common man, it did not hinder Dupin from obliging the public with many other works; the chief of which are, 1. "*Prolegomena to the Old and New Testaments*," by-way of supplement to his *Bibliothèque*. 2. "*A*

Bibliotheque of authors separate from the communion of the church of Rome, who flourished in the 17th century. 3. "A Treatise de antiqua ecclesiæ disciplina." 4. "A Treatise of Power, ecclesiastical and temporal." 5. "An Historical Treatise upon Excommunications." 6. "Notes upon the Psalms and the Pentateuch." 7. "A Defence of the Censure, which the Faculty of Theology at Paris passed upon Father le Compté's Memoirs of China." 8. "An Analysis of the Apocalypse, with dissertations upon several curious matters." 9. "A Profane History." 10. "A Critique upon the History of Apollonius Tyanensis." 11. "A Method of studying Divinity." 12. "A new edition of the works of Optatus, &c."

Dupin was professor of philosophy in the royal college; but was banished some time from the chair to Chatelheraut, on account of the famous Cas de Conscience. He was afterwards restored, and died at Paris in 1719, aged 62 years. He was a man of prodigious reading, and had an easy and happy way of writing. He had an uncommon talent at analyzing the works of an author, which makes his Ecclesiastical Bibliotheque so valuable.

DUPORT (JAMES), a learned English divine, and particularly skilled in the Greek language, was born in the beginning of the 17th century, and educated at Cambridge; in which university he was afterwards chosen Greek professor, and master of Magdalen-College. He was preferred at length to the deanry of Peterborough, and died in 1680. He left behind him several learned works, amongst which is a Latin version of the Psalms. His "Gnomologia Homeri cum duplice parallelismo, viz. ex sacra scriptura & gentium scriptoribus," printed at Cambridge, in 1660, shews his extensive reading, and great knowledge of the Greek tongue; and was then deemed very useful for the understanding of that poet. In 1712, when Theophrastus's "Characters" were published by Needham, there were printed along with them some lectures of professor Duport upon the first sixteen characters, the fifth excepted. These lectures had lain in the library of More, bishop of Ely, for many years, and were at first supposed to have been drawn up by the learned Stanley, who wrote "The Lives of the Greek Philosophers;" but, upon their being communicated, they were soon known to belong to professor Duport, and to be what he had read to his pupils at Cambridge, during the time of the great rebellion.

DUPPA (BRIAN), a learned English bishop, was born in 1588-9, at Lewitham in Kent, of which place his father was then vicar. He was educated at Westminster-School; and thence elected student of Christ-Church, Oxford, in 1605. In 1612, he was chosen fellow of All-Souls-College; then went into holy orders, and travelled abroad, particularly into France and Spain. July 1625,

he took the degree of doctor in divinity, and by the interest and recommendation of the earl of Dorset, to whom he afterwards became chaplain, was appointed dean of Christ-Church in Oxford, in June 1629. In 1634, he was constituted chancellor of the church of Sarum, and soon after made chaplain to Charles I. He was appointed, in 1638, tutor to Charles, prince of Wales, and afterwards to his brother the duke of York; and about the same time nominated to the bishopric of Chichester. In 1641, he was translated to the see of Salisbury, but received no benefit from it, on account of the confusions that followed. Upon the suppression of episcopacy, he repaired to the king at Oxford: and, after that city was surrendered, attended him in other places, particularly during his imprisonment in the Isle of Wight. He was a great favourite with his majesty; and is said by some to have assisted him in composing the EIKON BASILIKE.

After the king's death, he retired to Richmond in Surrey, where he lived a solitary kind of life till the restoration of Charles II. Then he was translated to the bishopric of Winchester; and also made lord-almoner. About 1661, he began an alm's-house at Richmond, which he tolerably well endowed; and though he did not live to finish it, yet it was finished by his appointment, and at his expence. He had designed some other works of piety and charity, but was prevented by death: for he enjoyed his new dignity little more than a year and a half, dying at Richmond in 1662, aged 73 years. A few hours before he expired, Charles II. honoured him with a visit: and, kneeling down by the bed-side, begged his blessing; which the bishop, with one hand on his majesty's head, and the other lifted up to heaven, gave with a most passionate zeal. He was buried in Westminster-Abbey, on the north side of the Confessor's-Chapel; where a large marble stone was laid over his grave, with only these Latin words engraved upon it: "Hic jacet Brianus Winton." By his will he bequeathed several sums of money to charitable uses; particularly lands in Pembridge in Herefordshire.

He wrote and published a few pieces: as, 1. "The Soul's Soliloquies, and conference with conscience;" a sermon before Charles I. at Newport in the Isle of Wight, on Oct. the 25th, being the monthly fast, on Psalm xlii. 5, 1648, 4to. 2. "Angels rejoicing for Sinners repenting: a sermon on Luke xv. 10, 1648, 4to. 3. "A Guide for the Penitent: or, a model drawn up for the help of a devout soul wounded with sin. 1660." 8vo. 4. "Holy rules and helps to devotion, both in prayer and practice, in two parts. 1674." 12mo. with the author's picture in the beginning.

DURELL (JOHN), a celebrated divine, was born in the Isle of Jersey in 1620, and sent to Merton-College in Oxford when he was

was fifteen years old: but when that city came to be garrisoned for Charles I. and the scholars took arms for him, he left it at the end of two years, and went to France; where, at Caen in Normandy, he was admitted to the degree of master of arts in 1644. Afterwards he returned to his own country; but driven from thence a second time, he received episcopal ordination at Paris, in the chapel of Sir Richard Brown, his majesty's then resident in France, from the hands of Thomas, bishop of Galloway, about 1651; so that, as Wood says, being a native of Jersey, ordained in France, and by a Scotch bishop, did make some doubt whether he was, what he calls himself in his books, "*ecclesiæ Anglicanæ presbyter.*" Soon after he was invited by the Reformed Church at Caen, by an express on purpose, to come and supply the place of the famous orientalist and critic Samuel Bochart, who was then going into Sweden upon an invitation from queen Christina; and by the landgrave of Hesse, to preach in French at his highness's court: but it happened, that he could not accept of either of these invitations, being made chaplain to the duke de la Force, father to the princess of Turenne. Upon the restoration of Charles II. he returned to England; and was very instrumental in setting up the new episcopal French church at the Savoy in London. In 1663, he had a prebend conferred upon him in the church of Salisbury, another soon after in that of Windsor, and another after that in the church of Durham; being all the while chaplain in ordinary to his majesty. In 1669, he was created doctor in divinity at Oxford, by virtue of the chancellor's letters. In 1677, he was made dean of Windsor, but did not live long enough to be a bishop, though he lived some years after. All these preferments he obtained, partly through his own qualifications, being not only a good scholar, but also a perfect courtier; and partly through his interest with Charles II. to whom he was personally known both in Jersey and France. He published several things; and, among the rest, 1. "The Liturgy of the Church of England asserted, in a sermon preached in French at the chapel of the Savoy before the French congregation. Translated into English by G. B. doctor in physic, 1662." 2. "A View of the Government and public Worship of God in the reformed churches beyond the seas: wherein is shewed their conformity and agreement with the church of England, as it is established by the act of uniformity, 1662." Exceptions being made to this book by the Nonconformists, he published, 3. "A Vindication of the Church of England against the unjust and impudent Accusations of the Schismatics, 1669." He died in 1683, and was buried at Windsor.

DURER (ALBERT), descended from an Hungarian family, and born at Nuremberg May 20, 1471, was one of the best engravers and painters of his age. Having made a slight beginning

with a pencil in the shop of his father, who was a goldsmith, he associated himself with an indifferent painter, named Martin Hupse, who taught him to engrave on copper, and to manage colours. Albert procured himself likewise to be instructed in arithmetic, perspective, and geometry; and then undertook, at twenty-six years of age, to exhibit some of his works to the public. His first work was the three Graces, represented by three naked women, perfectly well shaped; having over their heads a globe, in which was engraved the date of the year 1497. He engraved the whole life and passion of Christ in thirty-six pieces, which were so highly esteemed, that Marc Antonio Franci copied them. Vafari relates, that having counterfeited them upon copper-plates with rude engraving, as Albert Durer had done on wood, and put the mark used by Albert in his work, namely, A. D. he made them so much like his, that, nobody knowing Antonio's trick, they were thought to be Albert's, and sold as such. Albert hearing of this, and receiving at the same time one of the counterfeit cuts, was so enraged, that he immediately went to Venice, and complained of Marc Antonio to the government: he obtained no other satisfaction, but that Marc Antonio should not for the future put Albert's name and mark to his works.

As Durer did not make so much use of the pencil as the graver, few of his pictures are to be met with, except in the palaces of princes. They are said to be done in so elegant a manner, that nothing can be more beautiful or better expressed. His picture of Adam and Eve, in the palace at Prague, is one of the most considerable of his paintings: and Gaspar Velius commended it very finely in a couple of Latin verses, where he supposes an angel, upon the sight of it, to cry out in admiration to Eve, "You are more beautiful than when I drove you out of the garden of Eden."

The emperor Maximilian had a great affection for Durer, treated him with a particular regard, and gave him a good pension, and letters of nobility: and Charles V. and his brother Ferdinand, king of Hungary, followed Maximilian's example in favour and liberality to him. This eminent man died at Nuremberg on April 6, 1528, and was interred in the church-yard at St. John's church, where his good friend Pirckheimer erected a very honourable sepulchral inscription to him. He was married; and some writers say, that he had a Xantippe for his wife, while others relate, that, in painting the Virgin Mary, he took her face for his model: it is not impossible that both these accounts may be true. He was a man of most agreeable conversation, and a lover of mirth; yet he was virtuous and wise, and, to his honour be it said, never employed his art in obscene representations, though it seems to have been the fashion of his times.

He wrote several books, which were published after his death. His book upon the rules of painting, entitled, "*De symmetria partium*"

partium in rectis formis humanorum corporum," is one of them. As he had hard work to please himself, he proceeded slowly in it, and did not live to see the edition of it finished: his friends however finished it according to his directions. It was printed at Nuremberg in folio, 1532, and at Paris in 1557. An Italian version also was published at Venice in 1591. His other works are, "Institutiones Geometricæ, Paris, 1532." "De urbibus, arcibus, castellisque condendis & muniendis, Paris, 1531." "De varietate figurarum, & flexuris partium, ac gestibus imaginum, Nuremberg, 1534." A discourse of his, concerning the symmetry of the parts of an horse, was stolen from him; and though he well knew the thief, yet he chose rather to bear the loss contentedly, than to deviate from his natural moderation and mildness, as he must have done, if he had prosecuted him. It is necessary to observe, that Durer, being no scholar, wrote all his works in High-Dutch, which were translated into Latin by other hands. Thus, his treatise above mentioned upon painting was translated by the very learned Joachimus Camerarius.

D'URFEY (THOMAS). This author, who is more generally spoken of by the familiar name of Tom, was descended from an ancient family in France. His parents, being Hugonots, fled from Rochelle before it was besieged by Lewis XIII. in 1628, and settled at Exeter, where this their son was born, but in what year is uncertain. He was originally bred to the law, but soon finding that profession too saturnine for his volatile and lively genius, he quitted it, to become a devotee of the Muses; in which he met with no small success. His dramatic pieces, which are thirty-one in number, were in general well received: yet, though he has not been dead above sixty years, there is not one of them now on the muster-roll of acting plays; that licentiousness of intrigue, looseness of sentiment, and indelicacy of wit, which were their strongest recommendations to the audiences for whom they were written, having very justly banished them from the stage in the period of purer taste; yet are they very far from being totally devoid of merit. The plots are in general busy, intricate, and entertaining; the characters not ill drawn, although rather too farcical, and the language, if not perfectly correct, yet easy and well adapted for the dialogue of comedy. But what Mr. D'Urfe obtained his greatest reputation by, was a peculiarly happy knack he possessed in the writing of satires and irregular odes. Many of these were upon temporary occasions, and were of no little service to the party in whose cause he wrote; which, together with his natural vivacity and good-humour, obtained him the favour of great numbers of persons of all ranks and conditions, monarchs themselves not excluded. He was strongly attached to the Tory interest, and in the latter part of queen Anne's reign had frequently
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the honour of diverting that princeſs with witty catches and ſongs of humour, ſuited to the ſpirit of the times, written by himſelf, and which he ſung in a lively and entertaining manner. And the author of the Guardian, who, in N^o 67, has given a very humorous account of Mr. D'Urfey, with a view to recommend him to the public notice for a benefit-play, tells us, that he remembered king Charles II. leaning on Tom D'Urfey's ſhoulder more than once, and humming over a ſong with him. He uſed frequently to reſide with the earl of Dorſet at Knole, where a picture of him painted by ſtealth is ſtill to be ſeen.

He was certainly a very diverting companion, and a cheerful, honeſt, good-natured man; ſo that he was the delight of the moſt polite companies and converſations from the beginning of the reign of Charles II. to the latter part of that of George I. and many an honeſt gentleman got a reputation in his country by pretending to have been in company with Tom D'Urfey. Yet, ſo univerſal a favourite as he was, it is apparent towards the latter part of his life he ſtood in need of aſſiſtance to prevent his paſſing the remainder of it in a cage like a ſinging-bird, and, in order to extricate him from theſe difficulties, he himſelf immediately applied to the directors of the play-houſe, who very generously agreed to act "The Plotting Siſters," a play of Mr. D'Urfey's, for the benefit of its author. What the reſult of this benefit was, does not appear; but it was probably ſufficient to make him eaſy, as we find him living and continuing to write with the ſame humour and livelineſs to the time of his death, which happened Feb. 26, 1723. He was buried in the church-yard of St. James's, Weſtminſter.

DURY (JOHN), in Latin Duræus, a divine of Scotland, who laboured with great zeal to re-unite the Lutherans and Calviniſts. His ſtrong inclination for this great work, and his ſanguine hopes of ſucceſs in it, induced him to let his ſuperiors know, that he could employ his talents better by travelling through the world, than if he was confined to the care of one flock. They agreed to his propoſals, and permitted him to go from place to place, to negotiate an accommodation between the Proteſtant churches. He obtained likewiſe the approbation and recommendation of the arch-biſhop of Canterbury; and was aſſiſted by the biſhop of Kilmore, and alſo by Dr. Joſeph Hall, biſhop of Exeter, as he acknowledges in the preface to his "Prodromus." He began by publiſhing his plan of a re-union in 1634; and the ſame year appeared at a famous aſſembly of the Evangelics in Germany at Francfort. The ſame year alſo the churches of Tranſylvania ſent him their advice and counſel. Afterwards he negotiated with the divines of Sweden and Denmark: he turned himſelf every way; he conſulted the univerſities; he communicated their answers, and was not deterred by the unſucceſſfulneſs of his pains, even in 1661.

He appeared at that time as much possessed as ever with hopes of succeeding; and, going for Germany, desired of the divines of Utrecht an authentic testimony of their good intentions, after having informed them of the state in which he had left the affair with the king of Great-Britain and the elector of Brandenburg; and of what had passed at the court of Hesse, and the measures which were actually taken at Geneva, Heidelberg, and Metz. He desired to have this testimonial of the divines of Utrecht, in order to shew it to the Germans: he obtained it, and annexed it to the end of a Latin work, which he published this year at Amsterdam, October 1, 1661.

Being at Francfort in April 1662, he declared to some gentlemen at Metz, that he longed extremely to see monsieur Ferri. He resolved at length to go to Metz, but he met with two difficulties: the first was, that he must consent to dress after the French fashion, like a countryman; the second, to have his great white and square beard shaved. He got these difficulties over, and went: and, upon his arrival, monsieur Ferri was so surprised, so overjoyed, and so very eager to salute this good doctor and fellow-labourer immediately, that he forgot to tie the strings of his breeches, and went out half dressed. They conferred much; and their subject was a coalition of religions. However, in 1674, Dury began to be much discouraged; nor had he any longer hopes of serving the church, by the methods he had hitherto taken. He had therefore recourse to another expedient, as a sure means of reuniting not only Lutherans and Calvinists, but all Christians; and this was, by labouring a new explication of the Apocalypse. Accordingly he published at Francfort a little treatise in French in 1674, entitled, “Of understanding the Apocalypse by itself, as all the Holy Scriptures ought reasonably to be understood.” He enjoyed then a quiet retreat in the country of Hesse: where Hedwige Sophia, princess of Hesse, who had the regency of the country, had assigned him a very commodious quarter, with a table well furnished, and had given him free postage for his letters. It is not known in what year he died. He was an honest man, full of zeal and piety, but became at last somewhat fanatical. The letter which he wrote to Peter du Moulin, “concerning the state of the churches of England, Scotland, and Ireland, under Cromwell,” was printed with some other pieces at London in 1658, in 12mo. by the care of Lewis du Moulin; and is curious.

DYER (SAMUEL), was the son of a jeweller of eminence in the city, who, by his ingenuity and industry, had acquired a competent fortune. He, as also his wife, were Dissenters, persons very religiously disposed, members of Dr. Chandler's congregation in the Old Jewry, and this their youngest son was educated by professor Ward, at the time when he kept a private school in one of the alleys

alleys near Moorfields; and from thence, being intended by his father for the dissenting ministry, was removed to Dr. Doddridge's academy at Northampton. After having finished his studies in this seminary, he was removed to Glasgow, where, under Dr. Hutcheson, he was instructed in the writings of the Greek moralists, and went through several courses of ethics and metaphysics. To complete this plan of a learned education, the elder Mr. Dyer, by the advice of Dr. Chandler, sent his son to Leyden, with a view to his improvement in the Hebrew literature, under Schultens, a celebrated professor in that university. After two years stay abroad, Mr. Dyer returned, eminently qualified for the exercise of that profession to which his studies had been directed, and great were the hopes of his friends that he would become one of its ornaments. To speak of his attainments in knowledge, he was an excellent classical scholar, a great mathematician and natural philosopher, well versed in the Hebrew, and master of the Latin, French, and Italian languages. Added to these endowments, he was of a temper so mild, and in his conversation and demeanour so modest and unassuming, that he engaged the attention and affection of all around him.

It was now expected that Mr. Dyer would attach himself to the profession for which so liberal and expensive an education was intended to qualify him, and that he would, under all the discouragements that attend non-conformity, appear as a public teacher, and by preaching give a specimen of his talents; and this was the more wished, as he was a constant attendant on divine worship, and the whole of his behaviour suited to such a character. But being pressed by several of his friends, he discovered an averseness to the undertaking, which was conceived to arise from modesty, but some time after found to have sprung from another cause.

In this seeming state of suspense, being master of his time, his friend Dr. Chandler found out for him an employment exactly suitable to his talents. Dr. Daniel Williams, a dissenting minister, who by marriage had become the owner of a very plentiful estate, and was the founder of the library for the use of those of his profession, in Redcross-Street, by his will had directed that certain controversial, and other religious tracts of his writing, should be translated into Latin, and printed the second year after his death, and five hundred of each given away, and this bequest to be repeated when that number was disposed of.

This part of his will had remained unexecuted from about the year 1715, and Dr. Chandler being a trustee for the performance of it, and empowered to offer an equivalent to any one that he should think equal to the undertaking, proposed it to Mr. Dyer, and he accepted it; but small was his progress in it before it began

to grow irksome, and the completing of the translation was referred to some one less averse to labour than himself.

Having thus got rid of an employment to which no persuasions of his friends, nor prospects of future advantage, could reconcile him, he became, as it were, emancipated from the bondage of puritanical forms and modes of living. Mr. Dyer commenced a man of the world, and with a sober and temperate deliberation resolved on a participation of its pleasures and enjoyments. His company, though he was rather a silent than a talkative man, was courted by many, and he had frequent invitations to dinners, to suppers, and card-parties. By these means he became insensibly a votary of pleasure, and to justify this choice, had reasoned himself into a persuasion that, not only in the moral government of the world, but in human manners, through all the changes and fluctuations of fashion and caprice, "whatever is, is right." With this and other opinions equally tending to corrupt his mind, it must be supposed that he began to grow indifferent to the strict practice of religion, and the event shewed itself in a gradual declination from the exercises of it, and his easy compliance with invitations to Sunday evening parties, in which mere conversation was not the chief amusement.

In his discourse he was exceedingly close and reserved: it was nevertheless to be remarked of him, that he looked upon the restraints on a life of pleasure with an unapproving eye. He had an exquisite palate, and had improved his relish for meats and drinks up to such a degree of refinement, that he was once found in a fit of melancholy, occasioned by a discovery that he had lost his taste for olives. He was a man of deep reflection, and very able in conversation on most topics; and after he had determined on his course of life, which was, to be of no profession, but to become a gentleman at large, living much at the houses of his friends, he seemed to adopt the sentiments of a man of fashion. In a visit that he made with a friend to France, he met with a book with the title of "*Les Mœurs*," with which he was greatly delighted, and at length became so enamoured of it, and that free and liberal spirit which it manifests, that, after a conflict with his natural indolence, in which he came off the victor, he formed a resolution to translate it into English; but after a small progress in the work, the enemy rallied, and defeated him. Cave was his printer, and had worked off only a few sheets when Mr. Dyer's stock of copy was exhausted, and his bookseller found himself reduced to the necessity of getting the translation finished by another hand, which he did, employing for the purpose a Mr. Collyer, the author of "*Letters from Felicia to Charlotte*," and other innocent and some useful publications. The translation was completed, but upon its being sent abroad, met with a rival one that involved

Cave, who was interested in the success of the book, in an advertisement-war, which he was left to conduct as he could.

Dyer's support, in the idle way of life he had made choice of, was the produce of a patrimony in the funds, that could not be great; his father, from whom he derived it, having left, besides himself, a widow, an elder son, and a daughter. Johnson and others, that he might be getting something, strongly pressed him to write the life of Erasmus; but he could not be induced to undertake it. A work of less labour, but less worthy of him, he was however prevailed on by Mr. Samuel Sharp, the surgeon, to engage in: this was a revision of the old translation of Plutarch's lives by several hands. He undertook, and, with heavy complaints of the labour of his task, completed it, and had for his reward from Mr. Draper, the partner of Mr. Tonson, whom Mr. Sharp had solicited to find some employment for him, the sum of two hundred pounds.

While he was a member of the club, Johnson suspected that his religious principles, for which at first he honoured him, were giving way, and it was whispered by one who seemed pleased that he was in the secret, that Mr. Dyer's religion was that of Socrates. What further advances he made in Theism are not known: he is said to have denied, in the philosophical sense of the term, the freedom of the human will, and settled in materialism and its consequent tenets.

As all his determinations were slow and deliberate, and seemed to be the result of reason and reflection, the change in his principles and conduct here noted was gradual. Of this the first symptoms were an imbecility to resist any temptation abroad on a Sunday evening, that should ease him of the trouble of such exercises as he had been accustomed to perform in the family of his mother, and an eager curiosity in the perusal of books not merely of entertainment, but of such, as together with a knowledge of the world, furnished his mind with such palliatives of vice as made him half a convert to it.

While his mind was in this state of trepidation, a young gentleman who had been a fellow-student with him at Leyden, arrived in England, disordered in his health, of whom and whose conversation he became so enamoured, that to entertain him while he was seeking the recovery of it, Dyer was almost lost to all the rest of his friends. To those with whom he was most intimate, he would, notwithstanding the closeness of his nature, describe him and display his attractions, which as he represented them, were learning, wit, politeness, elegance, particularly in the article of dress; free and open manners, a genteel figure, and other personal charms, that rendered him the delight of the female sex. It was a question that some of those with whom he was thus open would frequently ask him, "What are the most of these qualifications to you, Mr. Dyer,

Dyer, who are a man of a different character? You who know the value of wisdom, and have a mind fraught with knowledge, which you are capable of applying to many beneficial purposes, can never be emulous of those distinctions which discriminate a man of pleasure from a philosopher:" his answers to which served only to shew that his judgment was corrupted: the habitation of his friend, whom he thus visited, was a brothel, and his disease such as those seldom escape who frequent houses of lewd resort. The solicitude which the females in that place shewed for the recovery of his friend, their close attendance on him, and assiduity in administering to him his medicines, and supplying all his wants, he attributed to genuine love; and seemed almost to envy in him that power which could interest so many young persons of the other sex in the restoration of his health.

What effect these visits, and the blandishments to which, as often as he made them, he was a witness, had upon Dyer, we know not, save that to defeat the enchantments of these sirens he practised none of the arts of Ulysses: on the contrary, they seemed to have wrought in him an opinion, that those mistook their interest, and shewed their ignorance of human life, who abstained from any pleasure that disturbed not the quiet of families or the order of society; that natural appetites required gratification, and were not to be dismissed without it; that the indulgence of the irascible passions alone was vice; and that to live in peace with all mankind, and in a temper to do good offices, was the most essential part of our duty.

Having admitted these principles into his mind, he settled into a sober sensualist; in a perfect consistency with which character he was content to eat the bread of idleness, laying himself open to the invitations of those that kept the best tables, and contracting intimacies with men not only of opposite parties, but with some who seemed to have abandoned all principle, whether religious, political, or moral. The houses of many such in succession were his home; and for the gratifications of a well-spread table, choice wines, variety of company, card-parties, and a participation in all domestic amusements and recreations, the owners thought themselves recompensed by his conversation and the readiness with which he accommodated himself to all about him. Nor was he ever at a loss for reasons to justify this abuse of his parts or waste of his time: he looked upon the practice of the world as the rule of life, and thought it did not become an individual to resist it.

By the death of his mother, his brother, and sister, all of whom he survived, he became possessed of about 8000*l.* in the funds, which, as he was an œconomist and inclined to no extravagance, it seemed highly improbable he would ever be tempted to dissipate; but he had contracted a fatal intimacy with some persons of desperate fortunes, who were dealers in India stock, at a time when the affairs

of the company were in a state of fluctuation; and though, from his indolent and abstracted temper of mind and ignorance of business, the last man to be suspected of yielding to such delusions, he first invested all he had in that precarious fund, and next became a candidate for the office of a director of the company, but failed in that attempt. After this, he entered into engagements for the purchase or sale of stock, and by violating them, made shipwreck of his honour. Lastly, he made other contracts of the like kind, to the performance whereof he was strictly bound: these turned out against him, and swallowed the whole of his fortune. About the time of this event, he was seized with a quinsy, which he was assured was mortal; but whether he resigned himself to the slow operation of that disease, or precipitated his end by an act of self-violence, was, and yet is, a question among his friends. He left not in money or effects sufficient to defray the expence of a decent funeral, and the last office of humanity towards him was performed by one of those who had been accessary to his ruin. A portrait of him was painted by Sir Jothua Reynolds, and from it a mezzotinto was scraped, the print whereof, as he was little known, sold only to his friends; a singular use was made of it: Bell, the publisher of the English poets, caused an engraving to be made from it, and prefixed it to the poems of Mr. John Dyer.

DYER (Sir JAMES), an eminent English lawyer, and chief justice of the Common-Pleas, in the reign of queen Elizabeth, was descended from a gentleman's family in Somersetshire, and born at Roundhill in that county about 1511. He received part of his education at Broadgate-Hall in Oxford, where he was entered a gentleman-commoner; and removed from thence without taking a degree, as being intended for the study of the law, to the Middle Temple, London. In that society he soon distinguished himself, as well by the quickness of his parts, as by his extreme diligence in his profession; and, after having continued for some time in the degree of barrister, he was elected summer-reader of that house in the 6th of Edward VI. By the king's writ in May 1552, he was called to the degree of a serjeant at law; and was speaker of the House of Commons in the parliament which met in March the same year. Oct. 1553, he was made one of the queen's serjeants at law; in which station he assisted at the trial of Sir Nicholas Throgmorton, for high-treason, at Guildhall, in April 1554; but it is said that he took little or no share in the affair. May 1556, being then a knight and recorder of Cambridge, as well as a queen's serjeant, he was made one of the justices of the Common-Pleas. April 1557, he was removed to the King's Bench, and sat as a puisne judge there during the remainder of Mary's reign. Nov. 1559, when Elizabeth had ascended the throne, he was again made one of the judges of the Common-Pleas; and,
Jan.

Jan. following, became chief justice thereof. He continued in it without the least diminution either of his own reputation or of the queen's favour twenty-four years, which is longer than any have sat in that post either before or since. He died at Stanton in Huntingdonshire, where he had purchased an estate, March 24, 1581, in his 70th year. He married a daughter of Sir Maurice Abarrow, of Hampshire, who died twelve years before him, without having any children; so that his estate went to a nephew, whose descendant was raised to the degree of a baronet in 1627: but this title is now extinct.

He was the author of a large book of Reports, which were published about twenty years after his decease, and have been highly esteemed for their succinctness and solidity. He left behind him also other writings relative to his profession, as, "A Reading upon the statute of 32 Hen. VIII. cap. 1. of wills; and upon the 34th and 35th Hen. VIII. cap. 5. for the explanation of the statute," printed at London in 1648, 4to.

DYER (JOHN), an English poet, was born in 1700, the second son of Robert Dyer, of Aberglasney in Caermarthenshire, a solicitor of great capacity and note. He passed through Westminster-School under the care of Dr. Freind, and was then called home to be instructed in his father's profession. His genius, however, led him a different way: for, besides his early taste for poetry, having a passion no less strong for the arts of design, he determined to make painting his profession. With this view, having studied awhile under his master, he became, as he tells his friend, an itinerant painter, and wandered about South Wales and the parts adjacent; and about 1727 printed "Grongar Hill." Being, probably, unsatisfied with his own proficiency, he made the tour of Italy; and spent whole days in the country about Rome and Florence, sketching those picturesque prospects with facility and spirit. On his return to England, he published the "Ruins of Rome," 1740; and being rather serious, and his conduct and behaviour always irreproachable, he was ordained by the bishop of Lincoln; and had a law degree conferred on him.

About the same time he married a lady of Colehill, named Enfor; "whose grandmother," says he, "was a Shakspeare, descended from a brother of every body's Shakspeare." His first patron, Mr. Harper, gave him, in 1741, Calthorp in Leicestershire, of eighty pounds a year, on which he lived ten years; and, in April 1757, exchanged it for Belchford in Lincolnshire, of seventy-five, which was given him by lord-chancellor Hardwicke, on the recommendation of a friend to Virtue and the Muses. In 1752, Sir John Heaulcott gave him Coningsby, of one hundred and forty pounds a year; and in 1759, when he was L. L. B. without any solicitation of his own, obtained for him from the chancellor

cellor Kirkby on Bane, of one hundred and ten. In 1757, he published "The Fleece," his greatest poetical work. He did not indeed long out-live that publication, nor long enjoy the increase of his preferments; for a consumptive disorder, with which he had long struggled, carried him off at length in 1758. Mrs. Dyer, on her husband's decease, retired to her friends in Caernarvonshire. In 1756, they had four children living, three girls and a boy. Of these, Sarah died single. The son, a youth of the most amiable disposition, died in London, as he was preparing to set out on a tour to Italy, in April 1782, at the age of thirty-two.

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EACHARD (Dr. JOHN), an English divine of great learning and wit, was descended of a good family in Suffolk, and born about 1636. He was carefully instructed in grammar and classical literature, and was admitted of Catharine-Hall, Cambridge, May 10, 1655; B. A. 1656; fellow, June 9, 1658; M. A. 1660. In 1670, he published "The Grounds and Occasions of the Contempt of the Clergy and Religion inquired into. In a Letter to R. L." This piece being attacked by several writers, he published, the year after, "Some Observations upon the Answer to an Inquiry into the Grounds and Occasions of the Contempt of the Clergy, with some Additions. In a second Letter to R. L. by the same Author." This however was a reply to one of his antagonists: the rest he answered in "Some Letters," subjoined to a book which he published in 1672, and entitled, "Mr. Hobbes's State of Nature considered, in a Dialogue between Philautus and Timothy." This work was dedicated to Sheldon, archbishop of Canterbury; and was so well received, that the year after he published another piece against Hobbes, which he also dedicated to the same archbishop, called, "Some Opinions of Mr. Hobbes's considered, in a second dialogue between Philautus and Timothy. By the same Author."

Upon the decease of Dr. Lightfoot, who died at Ely, Dec. 6, 1675, our author was chosen in his room master of Catharine-Hall; and, the year following, created D. D. by royal mandate. He died July 7, 1697, aged 61; and was succeeded in his mastership by Sir William Dawes, afterwards archbishop of York. He was buried in the chapel, with an inscription on his tomb which speaks the gratitude of that society.

ECCARD

ECCARD (JOHN GEORGE d'), a German historian and antiquary, was born at Duingen in the duchy of Brunswick, 167c. He was the friend of Leibnitz, by whose interest he was made professor of history at Helmstad; and, after the death of Leibnitz in 1716, succeeded him in the chair at Hanover. Some debts, that he had contracted in this new situation, obliged him to quit it in 1723; and, the year after, he embraced the Catholic religion at Cologne, and retired to Wurtzbourg. He died in 1730, after having been ennobled by the emperor. His works, are, 1. "Corpus Historicum Medii Ævi, a temporibus Caroli Magni Imp. ad finem sæculi xv. Leips. 1723," 2 vols. folio. 2. "Leges Francorum et Ripuariorum, 1730," fol. 3. "De Origine Germanorum." Published 1750, in 4to. by Lheidius, librarian at Hanover. 4. "Historia studii Etymologici linguæ Germanicæ," in 8vo. And many other pieces in Latin and German, which shew a profound knowledge of history.

EAGLE (MARY), a woman who lived at Little Worley, in the parish of Cannock in Staffordshire. This person was visited and seen by the curious and inquisitive Dr. Plott, in the latter end of the last century, on account of her being famous for extraordinary quantities of milk in her breasts; as she could draw two quarts every day, besides what her child sucked, with which she could have made two pounds of butter a week, ever since she was brought to bed; which was about five months when the doctor saw her.

EBIONITES, heretics, so called from Ebion, who lived about 72, and against whom, as some say, St. John wrote his gospel. They maintained, that Jesus Christ was only a mere man, descended from Joseph and Mary. They received no other gospel than that of St. Matthew, which they had in Hebrew. They made Saturday and Sunday equal holidays: they bathed themselves every day like the Jews, and worshipped Jerusalem as the house of God. They called their meetings synagogues, and celebrated their mysteries every year with unleavened bread. They received the Pentateuch for canonical scripture, but not all of it. They had a veneration for the old patriarchs, but despised the prophets. They made use of forged Acts of the apostles, as St. Peter's Travels, and many other apocryphal books; and at last they united with the Hæresaites.

ECHELLENSIS (ABRAHAM), a learned Maronite, and professor of the oriental languages at Rome. While he was there, he was pitched upon by the great duke Ferdinand II. to translate, out of Arabic into Latin, the fifth, sixth, and seventh books of Apollonius's Conics; and was assisted in the translation by John Alphonfus

Alphonfus Borelli, a famous mathematician, who added a commentary to it. It was printed at Florence, with Archimedes's book "*De Assumptis*," in 1661. But before this he had been at Paris, upon the invitation of his countryman Gabriel Sionita, to be a coadjutor with him in that magnificent work of the Polyglott Bible, published by Mr. Le Jay: and it was he who furnished the Arabic and Syriac text of the book of Ruth with the Latin version. He died at Rome in 1664.

ECHARD (LAURENCE), an English historian and divine, was born at Bassam near Beccles in Suffolk, about 1671, and was a near relation of Dr. John Eachard. He was the son of a clergyman, who, by the death of an elder brother, became possessed of a good estate in that county; and, after having been properly educated in school-learning, he was sent to Christ-College in Cambridge, where he took the degree of B. A. 1691, and M. A. 1695. He afterwards went into holy orders, and was presented to the livings of Welton and Elkinton in Lincolnshire; where he spent above twenty years of his life, and distinguished himself as a writer. In 1706, he published in one volume, folio, "*An History of England, from the first entrance of Julius Cæsar and the Romans to the end of the reign of king James I.*" also "*A general Ecclesiastical History, from the nativity of our blessed Saviour to the first establishment of Christianity by human laws, under the emperor Constantine the Great.*" He was the author likewise of some smaller productions, as, "*A History of the Revolution, and the establishment of England in the year 1688. Introduced by a necessary review of the reigns of king Charles and king James the Second, 1725,*" 8vo. An English translation of Plautus and Terence: a "*Gazetteer, or Newsmen's Interpreter;*" and a piece entitled, "*Maxims extracted from archbishop Tillotson's works.*"

He was made a prebendary of Lincoln; and, in 1712, installed archdeacon of Stowe. He was presented by George I. to the livings of Rendlesham, Sudborn, and Alford, in Suffolk; at which places he lived about eight years in a continued ill state of health. Being advised to go to Scarborough for the waters, he got as far as Lincoln, but declining very fast, was unable to proceed further; and there, going to take the air, he died in his chariot, August 16, 1730, and was interred in the chancel of St. Mary Magdalen's Church, but without any monument or memorial of him. He was a member of the Antiquarian Society at London. He married two wives, but had no children by either.

ECKIUS (JOHN), a learned divine, and professor in the university of Ingoldstadt, was born in Swabia in 1483. He is memorable for the opposition he gave to Luther, Melancthon, Carolostadius, and other leading Protestants in Germany; and for his disputes
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and writings against them in defence of his own communion. In 1535 he wrote a great many polemical tracts; and among the rest, a manual of controversies, in which he discourses upon most of the heads contested between the Papists and Protestants. He wrote another tract against the articles proposed at the conference at Ratisbon, printed at Paris in 1543. He wrote likewise two discourses upon the sacrifice of the mass; more controversial pieces; an exposition upon the prophet Haggai; and several homilies. Upon the whole, he was a person of uncommon parts, uncommon learning, and uncommon zeal; qualities which would have made any party glad to call him their own. He died at Ingoldstadt, in 1543, aged 60 years.

EDMONDES (*Sir Thomas*, Knt.), was the son of Thomas Edmondes, head customer of the port of Fowey, in Cornwall, and of Plymouth in Devonshire; at which place he was born about 1563. We are in the dark with regard to the place of his education: but Sir Thomas Edmondes, comptroller of the household to queen Elizabeth, introduced him to court; and he was initiated into public business, under that accomplished statesman Sir Francis Walsingham. Through his recommendation he was employed by the queen in several embassies, in which he was found trusty and sufficient, and acquitted himself of every thing committed to his charge, to her satisfaction. We have, in him, a remarkable instance of her parsimony; for when he was appointed her resident at the court of France, his salary was but twenty shillings a day; and this allowance was so ill paid, or so insufficient for his subsistence, that he was obliged to represent, in the most pathetic terms, his distress. To make him some amends, however, or to requite some acceptable service he had done, she made him a grant of the office of secretary for the French tongue.

When Sir Henry Neville was appointed ambassador to the French court, he was recalled; and soon after sent to Brussels, to archduke Albert, governor of the Netherlands, with instructions to treat of a peace, and was also one of the commissioners for the treaty of Bologne. About this time he was appointed one of the clerks of the privy-council; and, in 1601, was sent to the French king, to complain of the many acts of injustice committed by his subjects against the English merchants. He was knighted by James I. and was employed by that prince in the most important negotiations of his reign. He obtained from him a reversionary grant of the office of clerk of the crown; and, in 1616, was made comptroller of the king's household, and a privy-counsellor. He was chosen one of the representatives for the borough of Wilton, though he was then absent and ambassador at Brussels, in the parliament which was prevented from meeting by the discovery of the gunpowder-plot; about which he sent the ministry several

notices, which he learned at Bruffels. In 1618, he was advanced to the place of treasurer of the household. In the first and second parliaments of Charles I. he was elected a representative for the university of Oxford; in which he made some speeches which are printed, and, as David Lloyd observed, angered the faction with his principles. In 1629, he was commissioned to go ambassador to the French court, to carry king Charles's ratification, and to receive Lewis the XIIIth's oath for the performance of the treaty of peace lately concluded between them. With this honourable commission he closed all his foreign employments; and after having enjoyed, for about ten years, an honourable and peaceful retreat, died in 1639.

His letters and papers, in 12 vols. folio, were once in the possession of secretary Thurloe, and afterwards of lord Somers. Several of them, together with abstracts from the rest, were published by Dr. Birch, in a book entitled, "An Historical View of the Negotiations between the Courts of England, France, and Brussels, from the year 1592 to 1617, 1749," 8vo. There are also several letters of his in the three volumes of "Memorials of Affairs of State, published by Edm. Sawyer, esq. Lond. 1725."

EDWARDS (RICHARD), a very early English writer, was born in Somersetshire, 1523; admitted of Corpus-Christi-College, Oxford, 1540; and elected student of Christ-Church, at its foundation by Henry VIII. 1547. In the beginning of queen Elizabeth, he was made a gentleman of her chapel, and teacher of music to the children of the choir. He is almost one of our first dramatic writers, having left behind him three pieces; the earliest of which is dated in 1562. He was esteemed an excellent poet, and an excellent musician. He wrote several poems, which were published after his death, together with some of other authors, in a collection entitled, "A Paradise of Dainty Devises, 1578." He died in 1566.

EDWARDS (THOMAS), an English divine, was educated in Trinity-College, Cambridge; where he took a bachelor of arts degree in 1605, and a master's in 1609. We learn from Wood, that he was also incorporated master of arts at Oxford in July 1623. Where, and what his preferments were, we do not find: but we learn from himself, that though he conformed, yet he was always a Puritan in his heart.

He exercised his ministry, chiefly as a lecturer, at Hertford, and at several places in and about London; and was sometimes brought into trouble for opposing the received doctrines, or not complying duly with the forms, of the established church. When the long parliament declared against Charles I. our author embarked himself, with wife, children, estate, and all that was dear to him, in
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the same ship with them ; and by all his actions, sermons, prayers, praises, and discourses, earnestly promoted their interest. But when the Independent party began to appear, and especially to be uppermost, he became as furious against them, as he had been against the Royalists ; and opposed them with great virulence both by writing and acting. The several pieces he published against them, are as follow : 1. " Reasons against the Independent government of particular congregations, &c. 1641." 4to. 2. " Antapologia : or, a full answer to the apologetical narration of Mr. Goodwin, Mr. Nye, &c. 1644," 4to. 3. " Gangræna ; or, a catalogue and discovery of many of the errors, heresies, &c. vented and acted in England in these four last years, &c. 1645." 4to. 4. " Gangræna : part the second, 1646," 4to. 5. " Gangræna : part the third." 6. " The casting down of the last and strongest hold of Satan ; or, a treatise against toleration. Part I. 1647." 7. " Of the particular visibility of the church." 8. " A treatise of the civil power in ecclesiasticals, and of suspension from the Lord's supper." The time and place of Mr. Edwards's death are unknown.

EDWARDS (*Dr. JONATHAN*), an English divine, of Jesus-College in Oxford ; he took his degrees in the regular way, and in 1686 was elected principal of his college, upon the promotion of Dr. Lloyd to the see of St. David. His writings against the Socinians shew him to have been a man of parts and learning, but at the same time a warm and bigoted zealot.

EDWARDS (*GEORGE*), the father of all ornithologists, was born at Stratford in Suffex, April 3, 1694. Being designed for business, he was put apprentice to a tradesman in Fenchurch-Street, London ; but, happening upon some books of natural history, sculpture, painting, &c. he lost all taste for the shop, and devoted himself to quite different objects. On the expiration of his apprenticeship, he conceived a design of travelling into foreign countries : in 1716 he visited Holland, and two years after made a voyage to Norway. He contemplated the natural furniture of this curious region ; and, what is worthy of attention, experienced in this almost barbarous country an hospitality not to be found in general among people, who reckon themselves civilized and polite. He visited other countries, for the same purpose of contemplating whatever is curious in nature and art ; and, on his arrival in England, sat closely down to his favourite study of natural history, which he cultivated with such success, as to become greatly distinguished. In 1733, recommended by Sir Hans Sloane, he was chosen librarian of the college of Physicians, and had apartments in the college. He was esteemed one of the most eminent ornithologists in this or any country. He published four volumes

in 4to. of the "History of Birds," in the years 1743, 1747, 1750, 1751; and three more volumes in 4to. under the title of "Gleanings of Natural History, in 1758, 1760, 1764. He died July 23, 1773, in his eighty-first year; after having been made fellow of the Royal and Antiquarian Societies of London; and also a member of many of the academies of sciences and learning in different parts of Europe.

EDWARDS (THOMAS), a polite gentleman and elegant writer, possessed a small paternal estate at Pitzhanger in Middlesex, where he resided till his purchase at Turrick in Bucks; and was the last of his family. His education was at a private school, nor was he ever a member of either of the universities. He studied the law at Lincoln's-Inn, and was called to the bar (his father was of that profession) though discouraged from the practice of the law by a remarkable hesitation of speech. He spent the latter part of his life at Turrick: died on a visit to his friend Mr. Richardson at Parson's-Green, unmarried; and was buried in the church-yard of Ellesborough in Buckinghamshire, with a long inscription.

His "Letter to the author of a late Epistolary Dissertation addressed to Dr. Warburton," 8vo. and his "Canons of Criticism," first printed in 1747 under the title of "A Supplement to Dr. Warburton's Shakspeare," 8vo. did him great credit both as a critic and as a scholar. He died July 20, 1756, not long before his friend, bequeathing to him such of his papers as related to the "Canons of Criticism." Thirteen sonnets by Mr. Edwards are printed in Doddsley's Collection, eight in Pearch's, and four in Nichols's. Forty-nine appear in the last edition of his "Canons of Criticism," 1765. He was also author of a pretty jeu d'esprit, called "The trial of the letter T, alias Y," which is printed with his "Canons of Criticism."

EDWIN (JOHN), a comedian of very extraordinary merit. He made his first attempt in London, at Mr. Colman's theatre, and had afterwards a constant engagement at Covent-Garden. His unparalleled abilities were greatly aided by an eccentricity of manners; and therefore he was particularly happy in all *outré* parts. Owing to some private disagreements his public fame seemed latterly to sink. He died at his lodgings in Bedford-Street, July 31, 1790, aged 42, and was buried in St. Paul's Covent-Garden, near Shuter. Some songs, jests, &c. are published with his name, which we presume, for his own sake, he never was the author of. "Edwin's Pills to purge Melancholy," we apprehend are not altogether efficacious. His life was published by Mr. Williams (Anthony Patquin) but contains nothing remarkable; for Mr. Edwin, though a wonderful comedian on the stage, was no great actor in life.

EGERTON (THOMAS), an eminent and learned lawyer, and chancellor of England in the reign of James I. was the natural son of Sir Richard Egerton, of Ridley in Cheshire, and born in that county about 1540. He was educated in Brazen-Nose-College, Oxford, of which he was entered a commoner in 1556. He continued there three years, and laid a good foundation of solid learning; after which he removed to Lincoln's-Inn, and made such a progress in the study of the law, that he became at length an eminent counsellor. In 1591 he was made solicitor-general by queen Elizabeth, and soon after chosen Lent-reader of the same inn. In 1592 he was made attorney-general, and afterwards knighted; two years after, master of the Rolls; and two years after that, keeper of the great seal; in which office he continued during the remainder of Elizabeth's reign. July 21, 1603, he was advanced to the dignity of a baron, by the title of Ellesmere; and on the 24th made chancellor of England. Nov. 1616 he was elected chancellor of the university of Oxford, and advanced the same year to the dignity of viscount Brackley. He enjoyed these last honours but a very short time; for the same year also, upon the 15th of March, he died at York-House in the Strand, and was carried to Dodleston in Cheshire to be buried. There was published of his, in 1609, "A speech made in the Exchequer-Chamber touching the Postnati:" and in 1651, "Certain Observations concerning the Office of Lord-Chancellor." He left also four manuscripts, 1. "The prerogative royal. 2. The privileges of parliament. 3. Proceedings in Chancery; and, 4. The power of the Star-Chamber."

EGINHART, secretary to the emperor Charles the Great, was a German; and is the most ancient historian of that nation. He wrote very well for a man of the ninth century; which has made some critics think, that the person, who first published this author, polished his style a little; but this conjecture is overthrown by the ancient manuscripts. He was extremely dear to the emperor Charles; and in 806, was sent by him upon an embassy to Rome, to have his will signed by pope Leo III. In 814, Charles died; and Eginhart, weary of a court life, retired, and became successively governor of several abbeys. Imma, his wife, and he, parted by mutual consent, upon his assuming the ecclesiastical character, but still retained the warmest affection for each other; and when Imma died, as she did in 836, Eginhart was pierced with the utmost grief. Though he retired from court upon the death of Charles, yet he did not decline the tuition of Lotharius, the son of Lewis, who succeeded Charles, which was committed to him in 817. When he died is not mentioned. He wrote "The Life of Charles; Annals of the acts of king Pepin, Charles the

the Great, and Lewis, from 741 to 829;" and other works, ecclesiastical as well as historical.

EGNATIUS (JOHN BAPTIST), an eminent and learned man, was born at Venice, of creditable but poor parents, in 1473. He was a disciple of the famous Politian, who contributed so much to the revival of polite literature in Italy; and, after he was grown up, taught it himself with great reputation at Venice. He was so serviceable to the youth, that, when in his old age he desired to be discharged from his functions, he was not permitted, because of the detriment it would be to the students. At length he was released; when the commonwealth of Venice conferred on him this glorious testimony of the sense they had of his great learning and virtue, that though he was discharged from his employment, and did not teach and read lectures any longer, yet the same yearly stipend, which he had always enjoyed, should be continued to him; and, by a decree of the council of ten, it was ordered, that his estate should be free from all kinds of taxes. The works he published, which are numerous, give an imperfect notion of his merit: for, as odd as it may seem, the reverse usually happening among scholars, he spoke much better than he wrote, and shewed his excellent memory and extensive learning much more in his lectures and conversations, than in his books. He died at Venice in 1553; and left his estate and fine library to three illustrious families.

ELICHMAN (JOHN), a native of Silesia, practised physic at Leyden, and was remarkable for understanding sixteen languages. He wrote a letter in Arabic, "*De usu linguæ Arabicæ in medicina*," which was printed at Jena in 1636. His dissertation "*De termino vitæ secundum mentem Orientalium*" appeared in 1639; and would have been much larger than it is, if he had not died while he was writing it. His Latin translation of the Table of Cebes was printed at Leyden in 1640, together with the Arabic version, and the Greek, under the care of Salmasius, who prefixed thereto a very ample preface.

ELIZABETH, queen of England, and (which entitles her to a place in this work) a most extraordinary person, was the daughter of Henry VIII. by his second wife Anne Boleyn, and born Sept. 7, 1533. Upon that king's marriage with Jane Seymour, in 1535, she was illegitimated, together with her sister-in-law Mary; and the succession to the crown established on the king's issue by this third wife. Her mother, at her death, had earnestly recommended her to the care of Dr. Parker, a great reformer, and afterwards archbishop of Canterbury; who had the management of her education, and instructed her well in the principles of the Christian religion. She spent her younger days in the condition of a private person,

person, observing an exact obedience to the law, and continued unmolested: but, when her sister Mary ascended the throne, she was imprisoned upon a suspicion of being concerned in the promotion of Jane Grey; and, March 1554, committed to the Tower. She was near losing her life; for bishop Gardiner was entirely fixed against her, supposing the re-establishment of Popery but half done, while that princess lived. But Philip of Spain interceded for her, and preserved her; and, when he perceived that he was likely to have no issue by queen Mary, he had certainly very good reasons for so doing.

This princess began to reign in 1558. She was then twenty-five years of age, and highly accomplished both in body and mind. She wrote letters in English and Italian, when she was not full fourteen years of age; and, before she was seventeen, she became perfect in the Latin, Greek, French, Italian, and not unacquainted with the rest of the European tongues. She proceeded further than to the knowledge of mere languages; she cultivated philosophy, rhetoric, history, divinity, poetry, music, and, in short, every thing which could improve and adorn the mind.

The queen, while she was princess, had a private proposal of marriage made her by the king of Sweden; but she declared, "she could not change her condition," though it was indeed then very bad. Upon her becoming queen, Philip of Spain, her sister's husband, made an offer of himself to her, and promised to get a dispensation from the pope, to remove all obstacles of relationship, &c. but she declined this proposal. Several matches were proposed afterwards, and several great personages were desirous of uniting themselves to this illustrious princess; but she rejected them all, and maintained her celibacy to the last. The duke of Anjou seems to have bid the fairest to have obtained her; for, coming into England in 1581, he was received with all imaginable pomp and affection.

It cannot be expected, that we should recount all the glorious actions of this princess's reign, since it is not our purpose to write histories of nations, but memoirs of particular persons; and therefore we shall regard her rather as a woman, than a queen. It is certain, that never woman reigned with more glory than she did: nay, that there have been but few great kings, whose reigns can be compared with her's. It is the most beautiful period in the English history; and it was the nursery of some of the ablest statesmen and warriors that ever England produced. Pope Sixtus V. had a particular esteem for her, and placed her among the three persons, who alone, in his opinion, deserved to reign: the other two were himself and Henry IV. of France.

The conspiracy of Babington was the introductory scene to an action, which has been thought to be the greatest blemish upon Elizabeth's reign; and that was, the execution of Mary queen of Scots,

Scots, in 1585. This unfortunate lady, born in 1541, and the only remaining child of James the Vth of Scotland, having been expelled by her subjects, and deprived not only of her royal authority, but also of her liberty and estate, came poor and desolate into England, trusting to Elizabeth's promises of protection and kindness. The queen received her very well, and ordered at first that she should be treated like a queen: but afterwards she kept her a close prisoner, and, under pretence that Mary had conspired against her life, she had her tried, condemned, and executed. And what aggravates Elizabeth's guilt, is the extreme dissimulation she used in the management of this affair. For she no sooner received the news of Mary's execution, than she abandoned herself to grief and melancholy, put on deep mourning, severely rebuked her council, commanded them out of her presence, and ordered her secretary Davison, who, without knowing it, was made her agent and instrument in this affair, to be tried in the Star-Chamber.

Her reign continued 44 years, 4 months, and 6 days: and though it abounded in great actions, which carried the British name to the highest pitch of glory, and was covered with innumerable blessings, yet it ended in a most dismal melancholy. She died March 24, 1603, in her 70th year.

ELLYS (Dr. ANTHONY), an English bishop, was born in 1693, and educated at Clare-Hall, Cambridge. In 1724, he became vicar of St. Olave, Jewry, and rector of St. Martin, Ironmonger-Lane. In 1725, he was presented by chancellor Macclesfield, to whom he is said to have been chaplain, to a prebend's stall at Gloucester; and in 1728, when George II. went to Cambridge, was favoured with the degree of doctor in divinity. In 1752, he was promoted to the see of St. David's. He died at Gloucester in 1761, and was buried in the cathedral there, with a neat pyramidal monument and an inscription over him. Besides three occasional Sermons (one before the Commons on Jan. 30, 1749; another before the Lords on Jan. 30, 1754; and another before the Society for the Propagation of the Gospel in Foreign Parts, in 1759); he had published, in 1736, "A Plea for the Sacramental Test, as a just security to the Church established, and very conducive to the welfare of the State," 4to; and "Remarks on Hume's Essay on Miracles," without name or date. He left also behind him ready for the press, "Tracts on the Liberty spiritual and temporal of Protestants in England, addressed to J. N. Esq. at Aix-la-Chapelle;" the first part whereof was printed in 1763, the second in 1765.

ELMACINUS (GEORGE), author of a history of the Saracens, or rather a chronology of the Mahometan empire, was born in Egypt, towards the middle of the 13th century. His history

comes down from Mahomet to the year of the Hegira 512, that is, to A. D. 1118: in which he sets down year by year, in a very concise manner, what concerns the Saracen empire; and intermixes therewith some passages of the Eastern Christians, keeping principally to Arabia, Syria, Egypt, and Persia. His qualities and merit must needs have been very conspicuous and taking, since, though he professed Christianity, he filled a post of distinction and trust near the persons of the Mahometan princes.

His history has been translated from Arabic into Latin by Erpenius, and printed in those two languages at Leyden, 1625, in folio. Erpenius died before the publication; and Golius took care of it, writing also a preface. Elmacinus began his work at the creation of the world; and Hottinger had in manuscript that part which reaches from thence to the flight of Mahomet.

ELSHEIMER (ADAM), a celebrated painter, born at Frankfurt upon the Maine in 1574, was a taylor's son, and at first a disciple of Philip Uffenbach, a German: but an ardent desire of improvement carrying him to Rome, he soon became an excellent artist in landscapes, histories, and night-pieces, with little figures. His works are very few: and, for the incredible pains and labour which he bestowed upon them, valued at such prodigious rates, that they are hardly any where to be found but in the cabinets of princes. He was a person by nature inclined to melancholy, and through continued study and thoughtfulness so far settled in that unhappy temper, that, neglecting his domestic concerns, debts came thick upon him, and imprisonment followed; which struck such a damp upon his spirits, that though he was soon released, he did not long survive it, but died in 1610, or thereabout.

ELSTOB (William), eminent for his skill in the Saxon language, was son of Ralph Elstob merchant at Newcastle, and born in 1673. He was educated at Eton, and admitted of Catherine-Hall, Cambridge: but, the air of that country not agreeing with him, he removed to Queen's-College, Oxford; and was thence chosen fellow of University-College, where he was joint-tutor with Dr. Clavering, afterwards bishop of Peterborough. He was rector of the united parishes of St. Swithin and St. Mary Bothaw, London, 1702; where he died in 1714. He translated into Latin the Saxon Homily of Lupus, dated 1701, with notes, for Dr. Hickes; and into English Sir John Cheke's Latin translation of Plutarch "De Superstitione," printed at the end of Strype's Life of Cheke. He published Ascham's Latin Letters, 1703, at Oxford, 8vo; and was author of "An Essay on the great affinity and mutual agreement of the two professions of Law and Divinity," with a preface by Dr. Hickes. He had many designs in view; but his most considerable was an edition of the Saxon laws, with great additions,

and a new Latin version by Somner, notes of various learned men, and a prefatory history of the origin and progress of the English laws down to the Conqueror, and to Magna Charta : which plan was afterwards completed by Dr. David Wilkins in 1721.

ELSTOB (ELIZABETH), sister of the above, and a famous Saxonist also, was born in 1683. Her mother, to whom she owed the rudiments of her extraordinary education, dying when she was but eight years old, her guardians discouraged her progress in literature, as improper for her sex : and, after her brother's death, she met with so little patronage, and so many disappointments, that she retired to Evesham in Worcestershire, where she with difficulty subsisted some time by keeping a small school. Three letters of hers to the lord-treasurer Oxford are extant among the Harleian MSS. from which it appears that he solicited and obtained for her the queen's bounty towards printing the Saxon Homilies ; and Mr. Bowyer, in 1713, printed for her " Some Testimonies of learned men, in favour of the intended edition of the Saxon Homilies, concerning the learning of the author of those Homilies, and the advantages to be hoped for from an edition of them." Whether this bounty was the same with an annuity of 21l. which she had from queen Caroline, we cannot tell ; but, after the death of this queen, she was so low in her finances, as to be forced, though a mistress of eight languages besides her own, to submit to be a governess of children. For this purpose she was taken into the family of the Duchess dowager of Portland, in 1739 ; and continued there till she died, May 30, 1756. The Homily of St. Gregory's-Day, published by her brother, in the Saxon language, 1709, 8vo. has her English translation besides his Latin one. She appears to have written the preface too, in which she answers the objection made to women's learning by producing " that glory of her sex," as she calls her, " Mrs. Anna Maria a Schurman." In 1715, she published a Saxon Grammar ; and she had other designs upon the anvil.

ELSYNGE (HENRY), an English gentleman, clerk of the House of Commons in the reign of Charles I. was born at Battersea in Surrey in 1598 ; being the eldest son of Henry Elsyng, Esq. who was clerk of the House of Lords, and a person of great abilities. He was educated at Westminster-School ; and thence, in 1621, removed to Christ-Church in Oxford, where he took the degree of bachelor of arts in 1625. Then he travelled abroad, and spent at several times above seven years in foreign countries : by which he became a very accomplished person, and was highly esteemed by men of the highest quality and best judgment. He was in particular so much valued by archbishop Laud, that his grace procured him the place of clerk of the House of Commons, to which he proved of excellent use, as well as a singular ornament. His discretion and prudence were such, that, though the long parliament was by
faction

faction kept in continual disorder, yet his fair and temperate carriage made him commended and esteemed by all parties, how furious and opposite soever they were among themselves. When he saw that the greater part of the house were imprisoned and secluded, and that the remainder would bring the king to a trial for his life, he desired, the 26th of December 1648, to resign his place. He alleged for this his bad state of health; but most people understood his reason to be, and he acknowledged it to Whitelock and other friends, because he would have no hand in the business against the king. After having quitted his advantageous employment, he retired to his house at Hounslow in Middlesex, where he presently contracted many bodily infirmities, of which he died in 1654.

He was the author of a few things, which were reckoned very good, and have been much esteemed. 1. "The ancient method and manner of holding parliaments in England, 1653." 2. "A tract concerning the proceedings in parliament:" never published. 3. He left also behind him some tracts and memorials, which his executors thought not perfect enough to be published. Wood ascribes moreover to him, "A declaration or remonstrance of the state of the kingdom, agreed on by the lords and commons assembled in parliament, 19th of May 1642." But this piece is not thought to have been his, on account of that virulence running through it, which was not natural to him.

ELWES (JOHN), member of three successive parliaments in Berkshire; a man remarkable for his penury, and yet inferior in that respect to his more remarkable uncle, Sir Hervey Elwes, of whom some mention it is necessary to make.

Providence, perhaps, has wisely ordered it, that the possessors of estates should change like the succession of seasons: the day of tillage and the seed time, the harvest and the consumption of it, in due order follow each other, and, in the scale of events, are all necessary alike. This succession was exemplified in the character of Sir Hervey Elwes, who succeeded to Sir Jervoise, a very worthy gentleman, who had involved, as far as they would go, all the estates he received and left behind him. On his death, Sir Hervey found himself nominally possessed of some thousands a year, but really with an income of only one hundred pounds per annum. He said, on his arrival at Stoke, the family seat, "that never would he leave it till he had entirely cleared the paternal estate;" and he lived to do that, and to realize above one hundred thousand pounds in addition. In his youth he had been given over for a consumption; so he had no constitution and no passions: he was timid, shy, and diffident in the extreme; of a thin spare habit of body, and without a friend upon earth.

As he had no acquaintance, no books, and no turn for reading, the hoarding-up and the counting his money was his greatest joy.

The next to that was partridge-setting; at which he was so great an adept, and game was so plentiful, that he has been known to take five hundred brace of birds in one season. He lived upon partridges, he and his whole little household, consisting of one man and two maids. What they could not eat he turned out again, as he never gave away any thing. During the partridge season Sir Hervey and his man never missed a day, if the weather was tolerable; and his breed of dogs being remarkably good, he seldom failed in taking great quantities of game. At all times he wore a black velvet cap much over his face, a worn-out full-dressed suit of clothes, and an old great coat, with worsted stockings drawn up over his knees. He rode a thin thorough-bred horse, and the horse and the rider both looked as if a gust of wind would have blown them away together. When the day was not so fine as to tempt him abroad, he would walk backwards and forwards in his own hall to save the expence of fire. If a farmer in his neighbourhood came in, he would strike a light in a tinder-box that he kept by him, and putting one single stick upon the grate would not add another till the first was nearly burnt out. As he had but little connection with London, he always had three or four thousand pounds at a time in his house. A set of fellows, who were afterwards known by the appellation of the "Thackstead Gang," and who were all hanged, formed a plan to rob him. They were totally unsuspected at the time, as each had some apparent occupation during the day, and went out only at night, and when they had got intelligence of any great booty. It was the custom of Sir Hervey to go up into his bed-chamber at eight o'clock, where, after taking a basin of water-gruel, by the light of a small fire, he went to bed to save the unnecessary extravagance of a candle. The gang, who knew the hour when his servant went to the stable, leaving their horses on the Essex side of the river, walked across, and hid themselves in the church-porch till they saw the man come up to his horses. They then immediately fell upon him, and after some little struggle bound and gagged him: they then ran up towards the house, tied the two maids together, and going up to Sir Hervey, presented their pistols and demanded his money. At no part of his life did Sir Hervey behave so well as in this transaction. When they asked for his money, he would give them no answer till they had assured him that his servant, who was a great favourite, was safe; he then delivered them the key of a drawer, in which were fifty guineas; but they knew too well, he had much more in the house, and again threatened his life if he would not discover where it was deposited. At length he shewed them the place, and they turned out a large drawer, in which there were 2700 guineas; this they packed up in two large baskets, and actually carried off. — Among the few acquaintances he had, was an occasional club at his own village of Stoke; and there were

members

members of it, two baronets besides himself; Sir Cordwell Firebrass and Sir John Barnardiston. However rich they were, the reckoning was always an object of their investigation. As they were one day settling this difficult point, an odd fellow, who was a member, called out to a friend who was passing by, "For Heaven's sake, step up stairs and assist the poor! There are three baronets, worth a million of money, quarreling about a farthing."

So much for the uncle! the delineation of the character of the nephew, the late John Elwes, Esq; follows next; who, we are told by his biographer, Captain Topham, never quite reached, even at the last period of his life, the extraordinary attempts at saving money made by his uncle.

The first feature of the portrait is consummate hypocrisy, not generally the vice of youth, yet Mr. Elwes set out with it early in life; for, expecting to be Sir Hervey's heir, and knowing his extreme aversion to every appearance of gratification of the sensual passions, he carefully concealed his fondness for dress and a good dinner, in both of which he indulged himself at that time, from his penurious uncle. His mode of visiting, therefore, at Stoke was as follows: He used to stop at a little inn at Chelmsford, and change his dress, that he might appear in character, that is, as near a resemblance to Sir Hervey as possible; a pair of small iron buckles; worsted stockings darned; a worn-out old coat, and a tattered waistcoat, were put on; and onwards he rode to visit his uncle, who used to contemplate him with a miserable kind of satisfaction. But the nephew having then, as he always had, a very extraordinary appetite, which would have been a monstrous offence in the eye of the uncle, took care to pick up a dinner with some gentleman by the way, and then sat down to table with Sir Hervey, exhibiting to him only a little diminutive appetite that was quite engaging. A partridge, a small pudding, and a potatoe, with one glass of wine betwixt them, was a sufficient repast for this saving pair; and the fire was suffered to go out while they were at dinner, because eating was exercise enough to warm them.

To this uncle, and to his property, estimated at 250,000*l.* independent of the old mansion at Stoke, the late Mr. Elwes succeeded, when he had advanced beyond the fortieth year of his age; and for fifteen years previous to this period it was that he was known in the more fashionable circles of London. And here we must make one remark, to point out the difference between the two characters. Sir Hervey became a miser in consequence of unavoidable frugality. The succession left him by Sir Jervoise so involved, that he would have been ruined by the inheritance, if he had not resolved to save and lay up for years to come. But as for the late Mr. Elwes, he did not commence miser till he was as rich as a Nabob. He was a hypocrite to the fashion-

able world, whose manners he assumed, and in whose luxuries he deeply engaged: and he was equally so to his uncle, by reverting his external appearance, and mortifying his appetites. But no sooner was that uncle dead, than the real miser threw off the mask, and stood forth the confessed worshipper of the golden calf. A vice which sprung from cupidity, however, still made him keep one set of company—that of noble gamblers. He played deep, and with great success; and, had he received all he won, he would have been richer by some thousands; but the vowels I O U were then in use. However, it is a plain proof that the love of dissipation and gay company, did not detain him at the gaming table whole nights, but the hopes of adding to his hoards; for he would quit his fashionable companions, and abandon splendid rooms, gilt sofas, wax-lights, and waiters attendant on his call, and walk out about four in the morning, not towards home, but into Smithfield, to meet his own cattle, which were coming to market from Thaydon-Hall, a farm of his in Essex. There would this same man, forgetful of the scenes he had just left, stand in the cold or rain, haggling with a carcase-butcher for a shilling. Sometimes, when the cattle did not arrive at the hour he expected, he would walk on in the mire to meet them; and more than once has gone on foot the whole way to the above-mentioned farm, seventeen miles from London, after sitting up the whole night.

He usually travelled on horseback; and it was curious to see him setting out on a journey: his first care was to put two or three eggs, boiled hard, into his great-coat pocket, or any scraps of bread which he found; baggage he never took; then, mounting one of his hunters, his next attention was how to get out of London into that road where the turnpikes were the fewest: then stopping under any hedge where grass presented itself for his horse, and a little water for himself, he would sit down and refresh himself and his horse together; here presenting a new species of Bramin, worth 500,000l.

His chief residence while his uncle was living was at Marcham, the paternal seat in Berkshire; but upon his death he came to reside at Stoke in Suffolk. Bad as was the mansion-house he found here, he left one still worse at Marcham, of which the late Colonel Timms, his nephew, used to mention the following proof: A few days after he went thither, a great quantity of rain fell in the night; he had not been long in bed before he felt himself wet through; and, putting his hand out of the clothes, found the rain was dropping through the ceiling upon the bed; he got up and moved the bed; but he had not lain long before he found the same inconvenience. Again he got up, and again the rain came down. At length, after pushing the bed quite round the room he got into a corner where the ceiling was better secured, and slept till morning. When he met Mr. Elwes at breakfast, he told him what

what had happened; "Aye, aye!" said the old man, "I don't mind it myself, but to those who do, that's a nice corner in the rain."

From Stoke he removed to his farm at Thaydon, where he was taken ill, but could not be prevailed upon to send for any medical assistance. As he grew worse, and took little or no nourishment, his friends were much alarmed. After about a fortnight's illness, he began to think his last hour was approaching, and he then wrote to Mrs. Adams, at Porto-Bello Farm, requesting her to send him some medicines she knew he had been accustomed to take. This friendly lady, rightly judging from his penurious disposition, that he would not have allowed himself the necessary refreshments and sustenance required in illness, proceeding perhaps from poor living, repaired to him herself, with the medicines, and proper nourishing cordials, &c. She found him almost exhausted, having had no food for four days; in fine, he must have expired, if this timely succour had not arrived. She administered the medicines herself, and gave him, as she had done before, her unwearied personal attendance, till he was so far recovered as to be removed, in her carriage, at his desire, to Porto-Bello Farm. Here she took a proper opportunity to remind him of his recent danger, and of the consequences of dying intestate; nay, she dispatched a messenger, unknown to him, for his son John; and then it was at her entreaty (let who will advance the contrary) that he first thought of making his last will in favour of his sons; and it was at Porto-Bello Farm that he delivered his first instructions to Mr. Thomas Ingram, his attorney, for drawing that will, soon after executed, by which they inherit his immense property, amounting, in the funds, in houses, and written obligations, such as bonds, &c. to nearly one million sterling. This anticipation of a final farewell to the world being finished, his mind seemed more at ease; he grew cheerful; and, upon the restoration of his health, usually walked to Porto-Bello Farm, accompanied by Mr. Olley, every Sunday that the weather would permit, and expressed his gratitude to Mrs. Adams in warm and energetic terms, saying, amongst other things, "that he owed his life to her, and did not doubt now of living to one hundred and twenty years of age."

Mr. Elwes on the 18th of November 1789, discovered signs of that utter and total weakness, which carried him to his grave in eight days. On the evening of the first day he was conveyed to bed, from which he rose no more. His appetite was gone; he had but a faint recollection of any thing about him; and his last coherent words were addressed to his son, Mr. John Elwes, in hoping "he had left him what he wished." On the morning of the 26th of November, he expired without a sigh! His fortune is inherited by his two sons; one of whom, George Elwes, is married.

ELYOT (Sir THOMAS), a gentleman of eminent learning, was descended of a good family in the county of Suffolk, and son of Sir Richard Elyot. He was of St. Mary-Hall in Oxford, where he made a great progress in logic and philosophy: but, what year he was entered there, we scarcely know, more than we do that of his birth: it is however supposed about 1514. After he had spent some years at the university, he travelled into foreign countries; and upon his return was introduced to court. His uncommon genius and extensive learning recommending him to Henry VIII. who, to give him his due, was a tolerable patron of men of letters, his majesty conferred upon him the honour of knighthood, and employed him in several embassies. He sent him, particularly, to Rome in 1522, about the divorce of queen Catharine; and afterwards to the emperor Charles V. about 1536. Elyot was an excellent grammarian, poet, rhetorician, philosopher, physician, cosmographer, and historian; and distinguished as much for his candour, and the innocence and integrity of his life, as for his accomplishments. He was interred in the church of Carleton in Cambridgeshire, of which county he had been sheriff, on the 25th of March 1546; and a monument was soon after erected over his grave.

He wrote and translated several works: 1. "The castle of Health, 1541." 2. "The Governor, in three Books, 1544." 3. "Of the Education of Children." 4. "Banquet of Sapience." 5. "Preservative against the Fear of Death." 6. "De rebus memorabilibus Angliæ." 7. "An Apology for good Women." 8. "Bibliotheca Eliotæ, or, Elyot's Library or Dictionary, 1541." He translated also from Greek into English, "The Image of Governance, compiled of the Arts and Sciences, by the Emperor Alexander Severus, 1556:" from Latin into English, "St. Cyprian's Sermons of the Mortality of Man, 1524;" and "The Rule of a Christian Life," by Picus, earl of Mirandula, printed there the same year.

ELZEVIRS, celebrated printers at Amsterdam and Leyden, who greatly adorned the republic of Letters by many beautiful editions of the best authors of antiquity. They fell somewhat below the Stephens's in point of learning, as well as in their editions of Greek and Hebrew authors; but, as to the choice of good books, they seem to have equalled, and, in the neatness and elegance of their small characters greatly to have exceeded them. Their Virgil, Terence, and Greek Testament, have been reckoned their master-pieces; and are indeed so very fine, that they justly gained them the reputation of being the best printers in Europe. There were five of these Elzevirs, namely, Lewis, Bonaventure, Abraham, Lewis, and Daniel. Lewis began to be famous at Leyden in 1595, and was remarkable for being the first who observed

observed the distinction between the *v* consonant and *u* vowel, which had been recommended by Ramus and other writers long before, but never regarded. Daniel died in 1680, or 1681; and, though he left children who carried on the business, passes nevertheless for the last of his family who excelled in it. The Elzevirs have printed several catalogues of their editions; but the last, published by Daniel, is considerably enlarged, and abounds with new books. It was printed at Amsterdam, 1674, in 12mo. and divided into seven volumes.

EMERSON (WILLIAM), not only an eminent mathematician, but, in many respects, a very extraordinary person, was born in the year 1701, at Hurworth, a village about three miles south of Darlington; at least it is certain that he resided here from his childhood. His father, Dudley Emerson, was a tolerable proficient in mathematics; and without his books and instructions, perhaps his own genius (most eminently fitted for mathematical disquisitions) would never have been unfolded. He was instructed in the learned languages by a young clergyman, then curate of Hurworth, who was boarded at his father's house. In the earlier part of his life he attempted to teach a few scholars: but whether from his concise method (for he was not happy in explaining his ideas) or the warmth of his natural temper, he made no progress in his school; he therefore soon left it off; and satisfied with a moderate competence left him by his parents, he devoted himself to a studious retirement. Towards the close of the year 1781 (being sensible of his approaching dissolution) he disposed of his mathematical library to a bookseller at York; and on May 20, 1782, he died of a lingering and painful disorder at his native village, aged near 81 years. He was a married man; and his wife used to spin on an old-fashioned wheel, whereof a very accurate drawing is given in his mechanics. He was deeply skilled in the science of music, the theory of sounds, and the various scales both ancient and modern, but was a very poor performer.

The following is a list of his works. 1. "The Doctrine of Fluxions." 2. "The Projection of the Sphere, orthographic, stereographic, and gnomonical." 3. "The Elements of Trigonometry." 4. "The Principles of Mechanics." 5. "A Treatise of Navigation on the Sea." 6. "A Treatise of Algebra, in two Books." 7. "The Arithmetic of Infinites, and the differential Method, illustrated by Examples." 8. "Mechanics; or the Doctrine of Motion." 9. "The Elements of Optics, in four Books." 10. "A System of Astronomy." 11. "The Laws of Centripetal and Centrifugal Force." 12. "The Mathematical Principles of Geography." 13. "Tracts, 8vo." 14. "Cyclomathesis; or an easy Introduction to the several Branches of the Mathematics." 15. "A short Comment on Sir Isaac Newton's Principia; to
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which is added, *A Defence of Sir Isaac against the Objections that have been made to several Parts of his Works.*" 16. "*A Miscellaneous Treatise, containing several Mathematical Subjects.*"

EMLYN (THOMAS), a learned and pious English divine, and memorable for his sufferings on the score of heterodoxy, was descended from a substantial and reputable family, and born at Stamford in Lincolnshire, the 27th of May 1663. His parents were frequenters of the established church, and were particularly acquainted with Cumberland, then a minister at Stamford, afterwards bishop of Peterborough; but, being inclined to the Puritan way, chose to educate their son to the ministry among them. For this purpose, after he had been at a private school four years, he was sent, in 1678, to an academy in Northamptonshire, where he continued four years more. He went in 1679 to Cambridge, and was admitted into Emanuel-College; but returned again, we know not for what reasons, to the academy. August 1682, he removed to Mr. Doolittle's academy near London; and, Dec. following, made his first essay as a preacher, at Mr. Doolittle's meeting-house near Cripplegate.

In 1683, he was recommended to the countess of Donegal, a lady of great quality and estate in the north of Ireland, but at that time living in Lincoln's-Inn-Fields; and was received into her family in the capacity of chaplain. In 1684, he went over with the countess to Belfast in Ireland, where she was soon after married to Sir William Franklin, and lived in great state and splendor. Sir William, who had a good estate in the west of England, offered him a considerable living there, if he would have conformed to the established church: but this he declined, the terms of ministerial conformity being such as he could not conscientiously comply with, though he had not then those scruples about the Trinity which he conceived afterwards. While he was in this station, he made a journey to Dublin, and there preached once to a congregation, of which Mr. Daniel Williams and Mr. Joseph Boyse were then pastors, in so acceptable a manner, as gave occasion afterwards to their inviting him thither.

In 1688, Ireland being thrown into great confusion and disorder, Sir William's family broke up, and our author returned to London. Now being out of employment, he was invited by Sir Robert Rich, one of the lords of the admiralty, to his house near Beccles in Suffolk; and was by him prevailed on to officiate as minister to a dissenting congregation at Leosloff in that county, which place he supplied for about a year and a half. Here he contracted a close and intimate acquaintance with Mr. William Manning, a nonconformist minister in that neighbourhood; and, as they were both of inquisitive tempers, they frequently conferred together, and jointly searched into the principal points of religion. Dr. Sherlock's book of the "*Vindication of the Trinity*," coming out about this time,

turned

turned their thoughts very much to the consideration of that subject : which they examined into the more, because they saw reason first to doubt of, and afterwards to differ from, the received doctrine in that article. Mr. Manning became a Socinian, and strove hard to make Mr. Emlyn one ; but Mr. Emlyn never could be brought to doubt either of the pre-existence of our Saviour, as the Logos, or that God created the material world by him.

King James having fled into France, and Ireland being almost reduced by king William, affairs began to settle in that kingdom, and the Protestant congregations to re-assemble in large numbers. Upon which Mr. Boyse again pressed Mr. Emlyn to accept the pastoral care jointly with himself of that congregation at Dublin. Mr. Emlyn now accepted it ; and, in pursuance hereof, went over to Dublin, where he arrived in May 1691. In 1694, he married Mrs. Esther Bury, a widow lady with a good jointure, and one of the daughters and co-heiresses of Mr. David Sollom, a gentleman of fortune in the county of Meath. Mr. Emlyn was very happy in his wife ; but she did not live many years with him, dying in 1701, and leaving him two children.

In consequence of some suspicions of Dr. Duncan Commins, a physician in Dublin, who accused Mr. Emlyn of heterodox notions, he was immediately prohibited from preaching ; and, a few days after, obliged to withdraw himself into England. His back was no sooner turned, than the pulpits sounded with heresy and blasphemy to beget abhorrence ; and the loudest clamours were raised against him and his opinions.

When he arrived at London, he published a short account of his case, which is annexed to “ A Narrative of the Proceedings of the Dissenting Ministers of Dublin against him, &c.” And, after about ten weeks absence, returned to his family, which he had left at Dublin. Here finding the prodigious odium his opinions, and consequently himself, lay under, he had a mind to shew what evidence he had for them from the scriptures ; and with this view wrote, “ An Humble Inquiry into the Scripture-Account of Jesus Christ, or, A Short Argument concerning his Deity and Glory according to the Gospel,” intending for England as soon as it was printed. Of this some zealous Dissenters getting notice, resolved to have him prosecuted : and one immediately obtained the lord chief justice, Sir Richard Pine’s, special warrant to seize him and his books, and went with the keeper of Newgate to execute it on him. The chief justice refused at first to take bail, but at last allowed two sufficient persons to be bound, in a recognizance of 800*l.* for his appearance. He appeared accordingly to take his trial for this book, before the court of Queen’s-Bench, the 14th of June 1703 ; but was told, he says, before the court sat, by Sir Richard Levins, afterwards lord chief justice of the Common-Pleas, that “ he found he would not be permitted to speak freely,

but that it was designed to run him down like a wolf, without law or game."

We will not enter into the particulars of this trial : he was found guilty, upon which the attorney-general proposed to have him pilloried. He was committed to the common jail till the 16th of June; and, then appearing to have judgment given against him, the queen's council moved, that he might retract. This he absolutely refused: and so the lord chief justice passed this sentence on him, namely, to suffer a year's imprisonment, to pay 1000*l.* fine to the queen, to lie in prison till it was paid, and to find security for his good behaviour during life: telling him, that the pillory was the punishment due, but, because he was a man of letters, it was not inflicted. And then, as if this was not sufficient, he was led with a paper on his breast round the four courts to be exposed. "The process," says he, "upon the writ de hæretico comburendo, had been happily taken away in Ireland by act of parliament, about seven or eight years before; else I know not but I might have been put to the fiery trial."

After sentence, he was committed to the sheriffs of Dublin, and was a close prisoner, for something more than a quarter of a year, in the under-sheriff's house: but, upon complaint, he was hastily hurried away to the common jail, where he lay among the prisoners, in a close room filled with six beds, for five or six weeks; and then, by an habeas corpus, was, upon his petition, removed into the Marshalsea for his health. During his confinement, all his acquaintance were estranged from him, and all offices of friendship and civility ceased.

He continued long under close confinement, without much appearance of relief; only Mr. Boyse did not cease to make attempts for his liberty. At last, through his frequent solicitations for a reduction of the fine, which he was unable to pay, he got it diminished to 70*l.* and this, together with 20*l.* which the primate claimed as the queen's almoner, was paid. He had a strict right to demand a shilling in the pound of the whole fine, but consented at last to take the sum just mentioned. And thus, after two years and above a month's imprisonment, viz. from the 14th of June 1703, to the 21st of July 1705, and, upon giving security by two bondsmen for good behaviour during life, he obtained his discharge.

Soon after his release, he returned to London, where a few friends gathered a small congregation, to whom he preached once every Sunday. This liberty of preaching which he enjoyed, gave great offence to several of the High-Church clergy, particularly to Mr. Charles Lesley, who, in his Rehearsal, expresses great dislike at it; and also to Mr. Francis Higgins, who complained of it first in a sermon, and afterwards to archbishop Tenison of Canterbury. The archbishop was not unacquainted either with his having a meeting in London, or with what had befallen him at Dublin; but he

he had such a character of him, as made him no way inclined to molest him, Mr. Higgins not pretending that he made the controverted points the subject of his preaching. Yet the lower house of convocation, in their representation to the queen in 1711, made no scruple to assert that "weekly sermons were preached in defence of the Unitarian principles:" which representation he thought so very unchristian, and indeed so very false, that he could not help bestowing some observations on it. However, within a few years this congregation was dissolved by the death of the principal persons who supported it, and Mr. Emlyn retired into silence and obscurity. He died the 30th of July 1741, aged 78. His writings consist of *Traacts relating to the Trinitarian Controversy*; *Memoirs of the life and Sentiments of Dr. Samuel Clarke*;" and "*Sermons on various practical subjects*." They were collected and printed since his death in three volumes 8vo; and to the whole are prefixed, by his son, Solom Emlyn, "*Memoirs of the Life and Writings of the author*."

Solom Emlyn was bred to the law, became an eminent counsellor, and was employed to publish lord chief justice Hale's "*Pleas of the Crown*:" which he did with notes and a preface. He died in the year 1756.

EMMIUS (*UBBO*), a learned professor of Groningen, was born at Gretha, a village in East Friesland, in 1547. He was the son of Emmo Diken, a minister of that village, who had been Luther's and Melancthon's disciple; and, at nine years of age, was sent to study at Embden. He continued there till he was eighteen, and was then sent to Bremen, to improve under the famous John Molanus. Returning to his father, he did not go immediately to the university; but passed some time at Norden. Being turned of twenty-three, he was sent to Rostock, a flourishing university; where he heard the lectures of David Chytræus, a celebrated divine and historian; and of Henry Bruceus, an able mathematician and physician. The death of his father obliged him to return to East Friesland, after he had continued above two years at Rostock; and his mother's excessive grief upon this occasion, hindered his taking a journey into France, as he had wished and designed to do. He continued with her three years, after which he went to Geneva, where he stayed two years. Being returned into his own country, he had the choice of two preferments, either to be a minister, or the rector of a college; but, as he was naturally so bashful that he could hardly say a word in company, he could not venture to engage in the ministry, though it was very much his inclination. He chose therefore to be rector of a college, which was that of Norden; and was admitted into that post in 1579. He made his college flourish exceedingly; but was turned out of his employment in 1587, through the zeal of some Lutherans, because he would not
subscribe

subscribe the Confession of Augsbург. He was chosen the year after to be rector of the college of Leer, whose reputation he raised so high, that it surpassed that of Norden; which the Lutherans could never retrieve from the declining state it fell into, after Emmius was deposed. They had banished from Groningen several persons, who followed Calvin's reformation; and those of the exiles who retired to Leer, meeting with the same fate as our Emmius, engaged in a particular friendship with him: so that, when the city of Groningen confederated with the United Provinces, and the magistrates resolved to restore their college, Emmius being recommended by several persons, they chose him to be rector of that college, and gave him a full power to make or abrogate there such statutes as he should think proper.

He entered upon this employment in 1594, and exercised it near twenty years, to the uncommon advantage of the young students, who were sent in great numbers to that college. At the end of that time, the magistrates of Groningen changed their college into an university, and made Emmius professor of history and of the Greek tongue. He was the first rector of that university, and one of the chief ornaments of it by his lectures, till the infirmities of old age did not suffer him to appear any longer in public. Yet he did not become useless either to the republic of letters, or to the university of Groningen; for he continued to write books, and to impart his wise counsels to the senate in all important affairs. He was a man whose learning was not his only merit: he was capable, which few men who spend their lives in a college are, of advising even princes. The governor of the provinces of Friesland and Groningen, consulted him very often, and seldom failed to follow his advice.

Emmius died at Groningen in 1625, leaving a family behind him; for he had been twice married. He was the author of several works. In the last years of his life, he composed the three volumes of his "*Vetus Græcia illustrata*," or, "*Ancient Greece illustrated*:" the first of which contains a geographical description of Greece; the second, the history of it; the third, the particular form of government in every state. This work was committed to the press in his life-time; but, through the delays of the printers, not published till after his death, in 1626. He had published several considerable works before this; as, his chronological and genealogical works, which contain the history of Rome; and an universal history, written in a very elaborate method; his "*Decades rerum Frisicarum*." "*Decades of the affairs of Friesland, &c.*" He was not at all prepossessed in favour of his native country; for, on the contrary, he confuted vigorously the idle tales related by the historians of Friesland, concerning the antiquities of their nation: which love of truth raised him a great many enemies. He wrote also a "*History of William Lewis, count of Nassau, governor of Friesland*;" in which we meet, not only with a panegyric

gyric on that prince, but also a short history of the United Provinces, from 1577 to 1614. He had theological controversies with Daniel Hoffman, and wrote a book, entitled, “*Vita & sacra Eleusinia Davidis Georgii, &c.*” When he died, he was about composing the history of Philip of Macedon; in order to shew the United Provinces, by what fraudulent and indirect means Philip had oppressed the liberty of Greece. He had already carried this history to the 15th year of this king’s reign.

ENNIUS (QUINTUS), an ancient Latin poet, was born at Rudia, a town in Calabria, anno u. c. 514, or ante c. n. 237. He came first to Rome, when M. P. Cato was quaestor, whom he had instructed in the Greek language in Sardinia. He had an house on the Aventine mount; and, by the beauty of his genius, the agreeableness of his conversation, and the integrity of his manners, gained the friendship of the most eminent persons in the city. Among these were Galba and M. Fulvius Nobilior, by whose son (who, after his father’s example, was greatly addicted to learning) he was made free of the city. He attended Fulvius in the war against the Ætolians and Ambraciotes, and celebrated his victories over those nations. He fought likewise under Torquatus in Sardinia, and under the elder Scipio; and in all these services distinguished himself by his uncommon valour. He was very intimate with Scipio Nasica, who going one day to visit Ennius, and the maid-servant saying that he was not at home, Scipio found that she had told him so by her master’s orders, and that Ennius was at home. A few days after Ennius coming to Nasica, and inquiring for him at the door, the latter called out to him, that “he was not at home.” Upon which Ennius answering, “What! do I not know your voice?” Scipio replied, “You have a great deal of assurance; for I believed your maid, when she told me, that you were not at home; and will not you believe me myself?” Ennius was a man of great virtue, and lived in great simplicity and frugality, having only one maid-servant to attend him. He died at the age of seventy years; and his death is said to have been occasioned by the gout, contracted by an immoderate use of wine, which he always drank very freely of before he applied himself to writing. He was interred in the Appian way, within a mile of the city, in Scipio’s sepulchre; who had so great an esteem and friendship for him, that he ordered him to be buried in his sepulchre, and a statue to be erected to him upon his monument.

Ennius is said to have been perfectly well skilled in the Greek language, and to have endeavoured to introduce the treasures of it among the Latins. He was the first among the Romans who wrote heroic verses. He was a man of an admirable genius, and did prodigious things for polishing the Latin poetry; but left a great deal to be done by succeeding ages. He wrote the “*Annals of Rome*,”

which were so highly esteemed, that they were publicly recited with vast applause by Quintus Vargonteius, who digested them into books; and they were read at Puteoli in the theatre by a man of learning, who assumed the name of the Ennianist. He translated several tragedies from the Greek, and wrote others. He published likewise several comedies; but, whether of his own invention, or translated by him, is uncertain. He gave a Latin version of Evermerus's Sacred History, and Epicharmus's Philosophy; and wrote Phagetica, epigrams; Scipio, a poem; Afotus or Sotadicus, satires; Protreptica & Præcepta, and very probably several other works. It appears from his writings, that he had very strong sentiments of religion. He held the doctrine of transmigration, and is said to have affirmed, that Homer's soul was transmigrated into him. The fragments of Ennius, for there are nothing but fragments left, were first collected by the two Stephens's; and afterwards published by Jerom Columna, a Roman nobleman, with a learned commentary, and the life of Ennius, at Naples, 1590, in 4to.

ENNODIUS (MAGNUS FELIX), bishop of Pavia in Italy, and an eminent writer, was descended from an illustrious family in Gaul, and born in Italy about 473. Losing an aunt, who had brought him up, at sixteen years of age, he was reduced to very necessitous circumstances, but retrieved his affairs by marrying a young lady of great fortune and quality. He enjoyed for some time all the pleasures and advantages which his wealth could procure him; but afterwards resolved upon a more strict course of life. He entered into holy orders, with the consent of his lady, who likewise betook herself to a religious life. He was ordained deacon by Epiphanius, bishop of Pavia, with whom he lived in the most inviolable friendship. His application to divinity did not divert him from prosecuting, at his leisure hours, poetry and oratory, in which he had distinguished himself from his youth; and his writings gained him a very great reputation. Upon the death of Epiphanius, he appears to have been elected one of the deacons of the Roman church; and, in 503, having presented to the synod of Rome, an apology for the council there, which had absolved pope Symmachus the year before, it was ordered to be inserted among the acts of the synod. He was advanced to the bishopric of Pavia about 511, and appointed to negotiate an union between the eastern and western churches; for which purpose he took two journies into the East, the former in 515, with Fortunatus, bishop of Catanzæ; the latter in 517, with Peregrinus, bishop of Milenum. Though he did not succeed in these negotiations, he shewed his prudence and resolution in the management of them. For the emperor Anastasius, having in vain used his utmost efforts to deceive or corrupt him, after other instances of ill-treatment, ordered him to be put on board an old ship; and, forbidding him to land in any part of Greece, exposed him to
manifest

manifest danger. However, he arrived safe in Italy; and, returning to Padua, died there, not long after, in 521.

His works are not voluminous. They were all published by Andrew Schottus at Tournay, 1610, in 8vo. and by James Sirmond at Paris, 1611, in 8vo. with notes, explaining the names and titles of the persons mentioned by Ennodius, and containing a great many observations very useful for illustrating the history of that age.

ENT (GEORGE), a very ingenious and eminent physician, was born at Sandwich in Kent, Nov. 6, 1604; and, after regularly going through a course of classical instruction, was sent to Sidney-College in Cambridge. He afterwards travelled into foreign countries, and was made a doctor of physic at Padua. After his return home, he became eminent for his practice; during the times of the Usurpation, was chosen fellow, and afterwards president, of the college of physicians; and at length had the honour of knighthood conferred upon him by Charles II. He died at London, Oct. 13, 1689, and was buried in the church of St. Laurence Jewry. He was extremely intimate with the famous Dr. William Harvey, whom he learnedly defended in a piece, entitled, "*Apologia pro circulatione sanguinis contra Æmilium Parisanum*, 1641," in 8vo. Ten years after, he prevailed with Dr. Harvey to consent to the publication of his "*Exercitationes de generatione animalium*;" which he himself took the care of, and presented to the president and fellows of the college of physicians in a most sensible, polite, and elegant dedication. He published also "*Animadversiones in Malachiæ Thrustonî, M. D. diatribam de respirationis usu primario*, 1679," 8vo: before which, says Wood, is his picture in a long peruke. In the Philosophical Transactions, number 194, ann. 1691, are Sir George Ent's "*Observationes ponderis testudinis, &c.*"

EPHREM (ST.), an ancient Christian writer of the fourth century, was a native of Edessa, according to some; or, as others say, of Nisibe in Syria; and was born under the emperor Constantine. He embraced a monastic life from his earliest years, and in a short time was chosen superior to a considerable number of monks. He was ordained deacon at Edessa, and priest at Cæsarea in Cappadocia by St. Basil, who is also said to have taught him Greek; but these two last circumstances are questionable, since some accounts say, that he did not understand Greek, and that he died a deacon. He might have been a bishop, and would not: for when the people had chosen him, and sought him in order to have him ordained to that function, he ran into the market-place, and pretended to be mad. Upon this he was let alone, as supposed to be really so; and escaping into some retired place, he there continued till another was chosen. He wrote a great number of books, all in the Syriac lan-

guage : but a great part of them is said to have been translated in his life-time. Photius tells us, that he wrote above a thousand orations, and that himself had seen forty-nine of his sermons : and Sozomen observes, that he composed three hundred thousand verses. His works were so highly esteemed, that they were publicly read in the churches after the scriptures. He had an extreme aversion to the heresies of Sabellius, Arius, and Apollinarius ; the last of whom, as Gregory relates, he treated in a very extraordinary manner. Apollinarius having written two books, in which he had collected all the arguments in defence of his own opinion, and having intrusted them with a lady, St. Ephrem borrowed these books, under the pretence of being an Apollinarian ; but, before he returned them, he glewed all their leaves together. The lady, seeing the outside of the books to be the same as before, and not discovering that any thing had been done to them, returned them to Apollinarius to be used in a public conference he was going to have with a Catholic : but he, not being able to open his books, was obliged to retire in disgrace.

St. Ephrem was a man of the greatest severity of morals, and so strict an observer of chastity, that he avoided the sight of women. Sozomen tells us, that a certain woman of dissolute character, either on purpose to tempt him, or else being hired to it by others, met him on purpose in a narrow passage, and stared him full and earnestly in the face. St. Ephrem rebuked her sharply for this, and bade her look down on the ground. But the woman said, “ Why should I do so, since I am not made out of the earth, but of thee ? It is more reasonable, that thou should’st look upon the ground, from which thou had’st thy original, but that I should look upon thee, from whom I was procreated.” St. Ephrem, wondering at the woman, wrote a book upon this conversation, which the most learned of the Syrians esteemed one of the best of his performances. He was also a man of most exemplary charity, of which the following instance is related by Sozomen : Edessa having been long afflicted with a famine, he quitted his cell ; and applying himself to the rich men, expostulated severely with them, for suffering the poor to starve, while they covetously kept their riches hoarded up. He read them a religious lecture upon the subject, which affected them so deeply, that they became regardless of their riches : which St. Ephrem receiving, caused three hundred beds to be provided and laid in the public porticoes, and took care of those who were sick through the famine. And thus he continued to do, till the famine ceasing, he returned to his cell, where he applied himself again to his studies, and died not long after.

His death happened in 378, under the emperor Valens. Upon his death-bed he exhorted the monks, who were about him, to remember him in their prayers ; forbade them to preserve his clothes

as relics ; and ordered his body to be interred without the least funeral pomp, or any monument erected to him.

EPICHARMUS, an ancient poet and philosopher, was born in the island of Coos, and carried, as Lærtius tells us, into Sicily, when he was but three months old, first to Megara, and afterwards to Syracuse ; which may well enough justify Horace and others, in calling him a Sicilian. He had the honour of being taught by Pythagoras himself ; and he and Phormus are said to have invented comedy in Syracuse, though others have pretended to the glory of that discovery. He presented fifty-five, or, according to others, thirty-five plays ; but his works have been so long lost, that even their character is scarcely on record. Besides his numerous comedies, he wrote a great many treatises in philosophy and medicine. Aristotle, as Pliny tells us, thought, that Epicharmus added the letters Θ and X to the Greek alphabet, though others ascribe them to Palamedes. He died at the age of 90, according to Lærtius ; or 97, as Lucian asserts.

EPICTETUS, a celebrated philosopher of antiquity, was born near the end of Nero's reign, as is commonly supposed, at Hierapolis in Phrygia ; and was a slave of Epaphroditus, a freedman of Nero's, and one of his guards. Under the dominion of this master, he passed the first part of his life ; nor is it clear, at what time and by what means he obtained his liberty. Thus much we are assured of, that, upon an edict of Domitian for banishing all philosophers from Rome and Italy, about the year 94, he withdrew to Nicopolis, a city of Epirus ; and his being included under that prohibition, in the quality of a philosopher, is a manifest proof that he was a freedman. It has generally been thought, that after his retreat he never returned to Rome, but passed the remainder of his life at Nicopolis ; and this opinion is grounded upon Arrian's often saying, that those discourses, of which his book consists, were made and delivered in that city. However, it is not safe to embrace it entirely ; for Spartian tells us, that the emperor Hadrian was very intimate with Epictetus, which cannot well be conceived, if the latter had been constantly resident, from the time of Domitian's edict, in a place so remote as Nicopolis. It does not certainly appear whether or not he was ever married : but, as there is not sufficient authority for affirming, so neither is there enough for denying it. But, married or single, it is highly probable that he had no children. It is also unquestionable, that he lived in extreme poverty ; for neither the emperor, nor any of his successors, who professed such esteem and veneration for Epictetus, bestowed upon him so much as might set him above want. The reason of this probably was his obstinate contempt of riches, which would not suffer any favours of that kind to be fastened upon him.

Epictetus, though a philosopher, was a man of great humility and modesty, which was most eminent in his own practice, as well as in his recommendation of it to others. All ambition and vain-glory he detested; and as no man did more good, or lived better than he, so no man was more solicitous to conceal it.

The meanness of his fortune did not affect the greatness of his soul. Prodigious things are related of his patience: while he was a slave to Epaphroditus, his master one day took a frolic to wrench his leg. Epictetus observing the brute delighted with so barbarous a pleasure, and that he continued it with greater violence, said, with a smile, and without any appearance of passion, "If you go on, you will certainly break my leg:" and when his leg was broken, "Did not I tell you, Sir, that it would be so?"

He constantly professed the Stoic philosophy, which was of all others the most severe and exalted, and no man among the ancients was more expert at reducing the rigour of their maxims and precepts into practice. Fortune he used to compare to a woman of quality, who prostitutes herself to servants. He entirely renounced all the delights which gratify the senses, to devote himself solely to nobler satisfactions of the soul. But that which seems to be the peculiar glory of Epictetus is, that, of all the ancient philosophers, he made the nearest approaches to the true Christian morality, and entertained more just and becoming notions concerning the nature and providence of God, than any who were not enlightened by the gospel.

Arrian, his disciple, wrote a large account of his life and death, which is lost. His commentaries and the *Enchiridion* have been often published, and translated into almost every language.

EPICURUS, the greatest philosopher of his age, was born at Gargettus in Attica, in the 3d year of the 109th Olympiad; that is, about the year 340 before Christ. His father Neocles, and his mother Chærestrata, were among those inhabitants of Attica, whom the Athenians sent into the isle of Samos. This was the occasion of Epicurus's passing his childhood in that island: and he did not return to Athens till he was eighteen years of age. His masters are said to have been various; and there is much uncertainty about them. Cicero, Plutarch, Empiricus, and others, have represented him as accustomed to boast that he never had any master, but was his own teacher, and attained philosophy by his own wit and industry. He did not fix at Athens upon his first return thither; for, at the age of twenty-three, he went to his father, who dwelt at Colophon; and thence to several other places, before he settled himself at Athens. Admiring, as he did, the doctrine of Democritus, he professed himself at first a Democritian; but afterwards, when he had made alterations in the system of that philosopher, his followers were called, from him, Epicureans.

Whereas

Whereas other professors of sects made choice of particular places in Athens; as, the Academy, the Lyceum, &c. Epicurus purchased a very pleasant garden, where he lived with his friends in great tranquillity, and taught philosophy to a great number of disciples. They lived all in common with their master; and a better regulated society had never been seen. He wrote a prodigious number of books, his works amounting to 300 volumes. They have been lost long ago: and except some titles preserved by Laërtius, and fragments scattered among several writers, there is no part of them remaining.

Epicurus lived all his days, unmarried, at Athens; dividing his time between conversing with his friends, reading lectures to his pupils, and composing systems and treatises: and, being grown old, made, as the custom was, his will, which is preserved entire by Laërtius. He died, in great pain, of a retention of urine, with singular patience and constancy, when he had just entered his 72d year. It is remarkable, that, being near death, he wrote an epistle, preserved by Laërtius, to one of his friends. The respect which his followers preserved for his memory is almost incredible. They placed his picture every where: they kept his birth-day even in Pliny's time; and observed the month he was born in as a continued festival.

Epicurus revived the atomical system, which Leucippus had invented; and brought it, by his authority, into great repute. He has been universally condemned for what he taught concerning the nature of the Gods; whom he is supposed to have denied in his heart, though he owned them with his mouth, for the sake of avoiding the punishment he would have suffered, if he had attempted to overthrow the worship of them. As to his doctrine, That the happiness of man consists in pleasure, though it has occasioned some effects which have discredited his sect, yet, if it be rightly interpreted, it is certainly very reasonable; for it amounts to nothing more, than that the happiness of man consists in his being at ease, and in feeling pleasure, or, generally, in being contented. Could we ask Epicurus, where this ease and contentment must be found, he would not say, in good eating, drinking, or in commerce with women; but in sobriety, temperance, and the checking of tumultuous and disorderly passions, which deprive the soul of her state of happiness, that is, the soft and quiet acquiescence in her condition. These were the pleasures wherein Epicurus made the happiness of man to consist.

EPIMENIDES, an ancient poet and philosopher, was born at Gnosus in Crete; and has always been acknowledged a Cretan, though, contrary to the custom of his country, he wore his hair long. Some say, he did this because he was ashamed of his country, and would not be taken for a Cretan; and indeed he does
not

not seem to have a high opinion of his countrymen, if that verse cited by St. Paul be, as it is generally believed to be, his: "The Cretans are always liars, evil beasts, slow bellies." Many wonderful things are related of him; and his reputation was so great all over Greece, that he was there esteemed a favourite of the gods. The Athenians, being afflicted with a plague, and commanded by the oracle to make a solemn lustration of the city, sent Nicias, the son of Niceratus, with a ship to Crete, to desire Epimenides to come unto them. He accepted their invitation, and accompanying the messengers to Athens in the 46th Olympiad, performed the lustration of the city; and the plague ceased. Here he contracted an acquaintance with Solon, whom he privately instructed in the proper methods for the regulation of the Athenian commonwealth. Standing one day to look on the haven Munychia, he said to those that were about him, "How blind is man in future things! for, if the Athenians did but foresee what a mischief this will be to their city, they would demolish it with their very teeth, rather than let it stand." About 250 years after, Antipater confirmed his judgment, by placing a Macedonian garrison in those invincible works: and the saying of Epimenides, being on record and known, made him pass for a prophet among the ancients. Having finished his business at Athens, the citizens offered him many valuable presents and high honours, and appointed a ship to carry him back to Crete; but he returned their presents, and would not accept of any thing, but a little branch of the sacred olive, preserved in the citadel; and desired the Athenian people to enter into an alliance with the Gnostians. Having obtained this, he returned to Crete, where he died soon after, aged 157 years; or, as the Cretans, consistently with their character, pretended, 299.

He was a great poet, and wrote many things in verse. He wrote 5000 verses on "the genealogy of the gods;" 6500 on "the building of the ship Argos, and Jason's expedition to Colchus;" and 4000 "concerning Minos and Rhadamanthus." He wrote also in prose "concerning sacrifices and the commonwealth of Crete." St. Jerom likewise mentions his book "of oracles and responses." The Lacedemonians procured his body, and preserved it among them upon the advice of an oracle; and Plutarch tells us, that he was accounted the seventh wise man, by those who would not admit Periander into the number.

EPIPHANIUS, an ancient Christian writer, was born about 332, at Besanducan, a village of Palestine. His parents are said by Cave to have been Jews. It is certain, that, while he was a youth, he went into Egypt, where he fell into the conversation of the Gnostics, who had almost engaged him in their party; but he soon withdrew himself from those heretics, and, returning to his own country, put himself for some time under the discipline of Hilarion,

Hilarion, the father of the monks of Palestine. He afterwards founded a monastery near the village where he was born, and presided over it. About 367, he was elected bishop of Salamis, afterwards called Constantia, the metropolis of the isle of Cyprus, where he raised himself a great reputation by his writings and his piety. In 382, he was sent for to Rome by the imperial letters, in order to determine the cause of Paulinus concerning the see of Antioch. In 391, a contest arose between him and John, bishop of Jerusalem. Epiphanius accused John of holding the errors of Origen; and, going to Palestine, ordained Paulinian, brother of St. Jerom, deacon and priest, in a monastery which did not belong to his jurisdiction. John immediately complained of this action of Epiphanius, as contrary to the canons and discipline of the church. Epiphanius defended what he had done, in a letter to John. This dispute irritated their minds still more, which were already incensed upon the subject of Origen; and both of them endeavoured to engage Theophilus of Alexandria in their party. That bishop, who seemed at first to favour the bishop of Jerusalem, declared at last against Origen; condemned his books in a council held in 399; and persecuted all the monks who were suspected of regarding his memory. These monks, retiring to Constantinople, were kindly received there by John Chrysostom; which highly exasperated Theophilus, who, from that time, conceived a violent hatred to Chrysostom. In the mean time Theophilus informed Epiphanius of what he had done against Origen, and exhorted him to do the same: upon which Epiphanius, in 401, called a council in the isle of Cyprus, got the reading of Origen's writings to be prohibited, and wrote to Chrysostom to do the same. Chrysostom not approving this proposal, Epiphanius went to Constantinople, at the persuasion of Theophilus, in order to get the decree of the council of Cyprus executed. When he arrived there, he would not have any conversation with Chrysostom, but used his utmost efforts to engage the bishops, who were then in that city, to approve of the judgment of the council of Cyprus against Origen. Not succeeding in this, he resolved to go the next day to the church of the apostles, and condemn there publicly all the books of Origen, and those who defended them: but, as he was in the church, Chrysostom informed him, by his deacon Serapion, that he was going to do a thing contrary to the laws of the church, and which might expose him to danger, as it would probably raise some sedition. This consideration stopped Epiphanius, who was yet so inflamed against Origen, that, when the empress Eudoxia recommended to his prayers the young Theodosius, who was dangerously ill, he answered, that, "the prince her son should not die, if she would but avoid the conversation of Dioscorides, and other defenders of Origen." The empress, surprised at this answer, sent him word, that, "if God should think proper to take away her son, she would

would submit to his will, that he might take him away, as he had given him ; but that it was not in the power of Epiphanius to raise him from the dead, since he had lately suffered his own archdeacon to die." Epiphanius's heat was a little abated, when he had discoursed with Ammonius and his companions, whom Theophilus had banished for adhering to Origen's opinions ; for these monks gave him to understand, that they did not maintain an heretical doctrine, and that he had condemned them in too precipitate a manner. At last he resolved to return to Cyprus ; and, for a farewell to Chrysostom, he said, " I hope you will not die a bishop : " to which the latter replied, " I hope you will never return to your own country." Both these things came to pass ; for Chrysostom was deposed from his bishopric, and Epiphanius died at sea about 403. His works were printed in Greek at Basil, 1544, in folio, and had afterwards a Latin translation made to them, which has frequently been reprinted. He was learned in the Hebrew, Syriac, Egyptian, Greek, and Latin tongues ; which makes Jerome call him " a man of five tongues". He was very conversant in ecclesiastical antiquities, on which account he is chiefly regarded.

EPISCOPIUS (SIMON), a man of most uncommon parts and learning, and the chief support of the Arminian sect, was descended from a reputable Protestant family, and born at Amsterdam in 1583. Having a numerous fraternity, and his parents not very rich, it was doubted for some time, whether he should be brought up to learning ; but, appearing to have a strong propensity that way, it was, at the instigation of friends, at length consented to. After he had gone through the Latin schools at Amsterdam, he went to study at Leyden in 1602. His father died of the plague in 1602, and his mother in 1604 ; neither of which calamities however retarded his studies in the least. He was admitted master of arts in 1606, and thence-forward applied himself wholly to the study of divinity. He made so great a progress in it, that he was judged in a short time worthy of the ministry. The magistrates of Amsterdam wished he might be promoted to it ; but he met with many difficulties in his way, because, during the violent controversy between Gomarus and Arminius about predestination, he declared for the latter. This made him weary of the university of Leyden, and he went to Franeker in 1609 ; but he did not continue there long, for he found that, by disputing too vehemently, he had exasperated the professor Lubertus, who was a zealous Gomarist. Arminius was at that time labouring under the illness of which at length he died ; on which account Episcopius went to Leyden to make him a visit. He had many conferences with him upon religion and the state of the church ; and afterwards returning to Franeker, had more disputes with Lubertus. His adversaries now began to charge him with Socinianism ; and

this professor was so bitter against him, that he left Franeker, and returned to Holland.

Here he was ordained in 1610, and made minister of the village of Bleyswyck, which was dependent upon Rotterdam. He was one of the deputies in the conference held at the Hague in 1611, before the States of Holland, between six Anti-Remonstrants and six Remonstrant ministers; and here he displayed his wit and learning to the greatest advantage. In 1612, he was chosen divinity-professor at Leyden, in the room of Gomarus, who had voluntarily resigned; and, what is remarkable, he lived in peace with Polyander his colleague, though they held contrary opinions about predestination. The functions of his post and his private studies were a light burden to him, compared with the difficulties he had to sustain on account of the Arminian controversy; which, though it began in the universities, soon after flew to the pulpits, and was now got among the people. All was in an uproar and confusion; and, during this contest, none were more exposed to the curses of the populace, than Episcopius and the most eminent men of the Arminian party, because they were looked upon as the cause of these disturbances. The second year of his professorship at Leyden, he was abused at Amsterdam at church and in the street; because, being godfather to one of his nieces, he had taken upon him to reply to the minister who officiated. The minister asked him, whether the doctrine of the church there was not the true and perfect doctrine of salvation? Episcopius, instead of answering this question by a bow, the usual sign of approbation, began to say something, in order to shew that he admitted it only with certain limitations. Upon this the minister flew into a passion, and called him a presumptuous young man; the people immediately took fire; and Episcopius, who was loaded with opprobrious language both in the church and in the street, narrowly escaped being beaten and stoned to death. The reason which induced him to explain himself on this occasion, was, because one of this party, having before answered *YES* in the like case, was publicly reproached in the streets, as having deserted the doctrine of the Remonstrants. This first danger was soon followed by another. A blacksmith, one day seeing him go by, went out of his forge with an iron bar in his hand, and ran after him, crying, "Stop the Arminian, the disturber of the church:" and he would certainly have been knocked down by this brute, if people had not intervened, while he made his escape.

In 1614, he began his comment upon the epistle of St. John, which gave occasion to various rumours, all of them tending to prove him a Socinian. The year after, taking the opportunity of the vacation, he went to Paris, for the sake of seeing that city: which journey occasioned him no small trouble. For he was no sooner returned home, than his adversaries published, that he had

had secret conferences with father Cotton, in order to concert the ruin of the Protestant church and the United Provinces; that he avoided all conversation with Peter du Moulin, minister at Paris; or, as others say, that the latter declined all conference with him, seeing him so intimate with the enemies of his country and of the Protestant religion. False and groundless as these reports were, it cost Episcopus some pains to refute them. The States of Holland having invited him to come to the synod of Dort, that he might take his place in that assembly, as well as the other professors of the seven United Provinces, he was one of the first that went thither, and was accompanied by some Remonstrant ministers. But the synod would not suffer them to sit in that assembly as judges, nor admit them but as persons summoned to appear. They were obliged to submit, and appeared before the synod. Episcopus made a speech, in which he declared, that they were all ready to enter into a conference with the synod; but was answered, that the synod did not meet to confer, but to judge. They excepted against the synod, and refused to submit to the order made by that assembly: which was, that the Remonstrants should neither explain nor maintain their opinions, but as far as the synod should judge it necessary. Upon their refusing to submit to this order, they were expelled the synod; and measures were taken to judge them by their writings. They defended their cause with the pen; and it was Episcopus that composed most of the pieces they presented on this occasion, and which were published some time after. The synod deposed them from the functions; and because they refused to subscribe a writing, which contained a promise not to perform privately any of their ministerial functions, they were banished out of the territories of the commonwealth.

They were banished in 1618, and took up their residence at Antwerp; as thinking themselves there in the best situation to take care of their churches and families. Episcopus was not so much taken up with the affairs of his party, but he found time to write against the church of Rome, in defence of those truths, which all the Protestants in general maintain. When the war between the Spaniards and United Provinces began again in 1621, he went to France; and there laboured by his writings, as much as lay in his power, to strengthen and comfort his brethren. He not only composed, in common with his brethren, "A confession of faith;" he not only published, soon after, his "Antidote against the canons of the synod of Dort," but he also disputed with great strength of argument against Wadingus, a Jesuit; who treated him very kindly, and taking an advantage of the difficulties he saw him under, endeavoured to persuade him to enter into the pale of his church. The times being grown more favourable, he returned to Holland in 1626; and was made a minister of the church of the Remonstrants at Rotterdam. He married the year after, but never had

any

any children by his wife, who died in 1641, of a retention of urine. In 1634, he removed to Amsterdam, being chosen rector of the college, which those of his sect had founded there. He continued in that post till death, which was preceded by a tedious and gradual declension. August 1640, hiring a vessel, he went with his wife to Rotterdam: but after noon, while he was yet upon his voyage, a fever seized him; and, to add to his indisposition, about evening came on such a storm of thunder and rain, as had not been known for many years. All these hindrances made them arrive so late at Rotterdam, that the gates of the city were shut: and the long time he was obliged to wait, before he could get them opened, increased his disorder so much, that he was confined to his bed for the four following months. He recovered; yet perceived the effects of this illness, in the stone and other complaints, as long as he lived. He died the 4th of April 1643, of the same illness which had killed his wife, having lost his sight some weeks before.

Episcopus's works make two volumes in folio. Those contained in the first volume were published in his life-time: the second are posthumous. He left the care of them to Francis à Limborch, who married the daughter of Robert Episcopus, our author's brother; and Limborch gave them to Curcelloëus to publish, who prefixed a discourse containing an account of Episcopus. This Francis à Limborch was the father of Philip à Limborch, who wrote the life of Episcopus.

ERASMUS (DESIDERIUS), a great restorer of letters, and one of the most illustrious men that ever lived, was born at Rotterdam the 28th of October 1467. His father Gerard, who was of Tergou in that neighbourhood, fell in love with Margaret, the daughter of one Peter, a physician of Lovenbergen; and after promises of marriage, as Erasmus himself hints, used her as a wife, though the nuptial ceremonies were not yet performed. From this amorous intercourse Gerard had a son, whom Erasmus calls Antony, in a letter to Lambert Grænius, secretary of pope Julius II. and whose death in another letter he tells us he bore better than he did the death of his friend Frobenius. About two years after, Margaret proved with child again; and then Gerard's father and brethren, for he was the youngest of ten children, beginning to be uneasy at his violent attachment to this mistress, resolved to make an ecclesiastic of him. Gerard, aware of this, secretly withdrew into Italy, and went to Rome: he left however a letter behind him, in which he bad his relations a final farewell; and assured them, that they should never see his face more, while they continued in those resolutions. At Rome he maintained himself decently by transcribing ancient authors: for it seems, he had the pen of a ready writer: and printing being not yet invented,

or at least not commonly used, it was no unprofitable employment. Meanwhile Margaret, far advanced in her pregnancy, was conveyed to Rotterdam to lie-in privately : and was there delivered of Erasmus. He took his name from this city, and always called himself Roterodamus. The city made proper returns of gratitude to a name by which she was so much ennobled ; and perpetuated her acknowledgments by inscriptions, and medals, and by a statue erected and placed near the principal church.

Gerard's relations, a long time ignorant what was become of him, at last discovered that he was at Rome ; and now resolved to attempt by stratagem what they could not effect by solicitation and importunity. They sent him word therefore, that his beloved Margaret was dead ; and he, good man ! a *dupe* to this lying message, laid the supposed misfortune so sorely to heart, that, out of pure despair and extremity of grief, he determined to leave the world, and become a priest. He was extremely surpris'd, upon his return to Tergou, which happened soon after, to find Margaret alive, whose death he had been lamenting so bitterly : however, he stuck close to his ecclesiastical engagements ; and though he always retained the tenderest affection for her, yet never more lived with her in any other manner than what was allowable by the laws of his profession. She also observed on her part the strictest celibacy ever after ; being resolved, as she could not have Gerard, never to think of any other man. During the absence of his father, Erasmus was under the care and management of his grandmother, Gerard's mother Catharine. He was called Gerard, after his father ; and afterwards took the name of Desiderius.

As soon as Gerard was settled in his own country again, he applied himself with all imaginable care to the education of Erasmus ; whom he was determined to bring up to letters, though in low repute at that time, because he discovered in him, early, a very uncommon capacity. When he was nine years old, he was sent to Daventer in Guelderland, at that time one of the best schools in the Netherlands, and the most free from the barbarousness of the age ; and here his parts very soon shone out. He apprehended in an instant, whatever was taught him, and retained it so perfectly, that he infinitely surpassed all his companions.

When Erasmus was sent to Daventer, his mother went to live there ; for she was very tender of him, and had a mind to be near him, that she might see and take care of him. She died of the plague there about four years after ; and Gerard was so afflicted with the loss of her, that he survived her but a short time. It does not appear that either of them much exceeded the 40th year of their age ; and they both left behind them very good characters.

Erasmus was immediately removed from Daventer to Tergou, the plague being in the very house where he lodged ; and now, about fourteen years of age, was left entirely to the care of guardians,
who

who used him very ill. Gerard's substance was nothing considerable, yet enough to have educated his children in a decent, handsome way, if the guardians had been faithful to their trust. Erasmus was of an age to be sent to an university; but this the guardians had no great relish for. Their intention was to force him into a monastery, that they might possess his patrimony; and they feared, that an university might create in him a disgust to that way of life. The chief in this plot was one Peter Winkell, a school-master of Tergou: to whom there is a very ingenious epistle of Erasmus extant, wherein he expostulates with him for his ill-management and behaviour. They sent him first to a convent of friars at Bolduc in Brabant; where he lived, or rather, as he expresses it, lost three years of his life, having an utter aversion to a monastic life. Then he was sent to another religious house at Sion near Delft; and afterwards, no effect towards changing his resolutions having been wrought upon him at Sion, to a third, namely, Stein near Tergou. Here, unable as it were to sustain the conflict any longer with his guardians and their agents, he was at length overcome, and entered among the regular canons there, in 1486. Though great civilities were shewn to him upon his entrance into this convent, and great condescensions made to his particular humour, in dispensing with the laws and ceremonies required of him; yet he had a design of leaving it, before he made his profession; but the restless contrivances of his guardians, and particularly the ill state of his affairs, got the better of his inclinations, and he was at length induced to make it. A monastery, as monasteries then were, and such as Erasmus afterwards described them, devoid of all good learning and sound religion, must needs be an irksome place to one of his turn; at Stein, however, it was no small comfort to him to find a young man of parts, who had the same taste for letters as himself, and who afterwards distinguished himself by a collection of elegant poems, which he published under the title of "*Dearum Sylva*." This was William Herman, of Tergou, with whom he contracted a most intimate friendship, which continued after his departure from Stein; and accordingly we find, among his letters, some that were written to Herman. The two earliest letters, which are extant, of Erasmus, were written from this monastery of Stein to Cornelius Aurotinus, a priest of Tergou; in which he defends with great zeal, the celebrated Laurentius Valla, against the contemptuous treatment of Aurotinus. Erasmus's enemies have pretended, that he led a very debauched life during his stay in this convent; to which his friends have replied, that no nun was ever chaster. But there is a moderation in all things, if men would observe it; and if his enemies have affected to hurt him, by making him worse than he was, his friends have done him no service, by making him better than he makes himself.

Erasmus becoming heartily tired of convents, produced a
piece

piece "De contemptu mundi," which he drew up at Stein, when he was about twenty years of age; and which was the first thing he ever wrote. At length the happy moment arrived, when he was to quit the monastery of Stein. Henry à Bergis, bishop of Cambray, was, it seems, preparing at that time for Rome, with a view of obtaining a cardinal's hat; and he wanted somebody with him who could speak and write Latin well. Erasmus's fame not being confined to the cloister, he pitched upon him; and applied to the bishop of Utrecht, as well as the prior of the convent, to let him go. They consented; and Erasmus went to Cambray. But the bishop, either for want of cash, or because the purchasing of this honour was higher than he chose to go to, dropped his design: and so Erasmus was disappointed of what he had greatly set his heart upon, a journey to Rome. However, as he had got loose from the convent, he was resolved not to wrap himself in his cowl any more; but went, with the leave and under the protection of the bishop, to study at the university of Paris. He was in orders, when he went to Cambray; but was not made a priest till 1492, when he was ordained upon the 25th of February by the bishop of Utrecht.

How he spent his time with the bishop of Cambray, with whom he continued some years, for it was in 1496 that he left him, we have no account. The bishop, however, was now his patron, and apparently very fond of him; and he promised him a pension to maintain him at Paris. But the pension was never paid; so that he was obliged to have recourse to taking pupils, though a thing highly disagreeable to him, purely for support. He had indeed a very uncomfortable time at Paris: for, his patron forgetting the promised pension, he had not only no books to carry on his studies, but even wanted the necessary comforts and conveniencies of life.

In the beginning of 1497, Erasmus left Paris, and returned to Cambray, where he was received kindly enough by the bishop. He spent some days at Bergis with his friend James Battus, by whom he was introduced to the knowledge of Anne Borfala, marchioness of Vere. This noble lady proved a great benefactress to him; and he afterwards, in gratitude, wrote an elogium upon her. This year he went over to England for the first time, to fulfil a promise which he had made to his noble disciple Montjoy. This noble lord, a man of learning, and patron of learned men, was never easy, it is said, while Erasmus was in England, but when he was in his company. Even after he was married, he left his family, and went to Oxford, purely to proceed in his studies under the direction of Erasmus. He also gave him the liberty of his house in London, when he was absent; but a surly steward, whom Erasmus, in a letter to Colet, calls Cerberus, prevented his using that privilege often. Making but a short stay in London, he went to Oxford; where he studied in St. Mary's College, and became very intimate

intimate with all who had any name for literature. Here he wrote a Latin ode, for he was not altogether without a poetical genius, by way of compliment to the college he was placed in. He left England the latter end of 1497, and went to Paris; whence, on account of the plague, he immediately passed to Orleans, where he spent three months. He was very ill, while he was there, of a fever, which he had had every Lent for five years together; but he tells us, that St. Genevieve interceded for his recovery, and obtained it, though not without the assistance of a good physician. About April 1498, he had finished his *Adagia*. He applied himself all the while intensely to the study of the Greek tongue; and he says that, as soon as he could get money, he would first buy Greek books, and then clothes.

In 1499, he took a second journey to England, as we collect from a letter of his to Sir Thomas More, dated from Oxford, October the 28th of that year: but he does not appear to have made any considerable stay. In his return he met with a terrible misfortune at Dover, which was, to be stripped of all his money, above six angels, by a custom-house officer, before he embarked; and what increased his trouble and vexation upon this occasion was, that, when he hoped to have it restored, he was told, it was seized according to law, and there was no redress for him. Though this affected him greatly, yet he did not conceive any resentment to the country; but afterwards, in June 1500, when he published his *Adagia* at Paris, added to it a panegyric upon England, and dedicated the whole to his friend the lord Montjoy, who, in the mean time, had really been the occasion of his losing his money, by not giving him proper directions in regard to the laws and usage of the kingdom. About the middle of this year, he made a journey into Holland. This year also, he published his piece "*de copia verborum*," and joined it to another piece "*de conscribendis epistolis*," which he had written some time before at the request of Montjoy.

He spent a good part of 1501, with the abbot of St. Bertin; and the year after, we find him at Louvain, where he studied divinity under doctor Adrian Florent, afterwards pope Adrian VI. In 1503, he published several little pieces, and amongst the rest, his "*Enchiridion militis Christiani*:" which he wrote, he tells us, "not for the sake of shewing his eloquence, but to correct a vulgar error of those, who made religion to consist in rites and ceremonies, to the neglect of virtue and true piety." This *Enchiridion*, however, though it is very elegantly written, did not sell upon its first publication; but in 1518, Erasmus prefixed a preface, which highly offended the Dominicans, and their clamours against it made its merit more known. He now applied himself to translations, and dedicated to our king Henry VIII. a piece of Plutarch, entitled, "How to distinguish a friend from a flatterer;" a

dialogue of Lucian, called "*Somnium sive Gallus*," to Dr. Christopher Ursewick, an eminent scholar and statesman; the "*Hecuba*" of Euripides, to Warham, archbishop of Canterbury, which he presented to him at Lambeth, after he had been introduced by his friend Grocyn; another dialogue of Lucian, called "*Toxaris, sive de amicitia*," to Dr. Richard Fox, bishop of Winchester; and a great number of other pieces from different authors, to as many different patrons, as well in England as upon the continent.

Erasmus had no where more friends and patrons than in England; on which account he every now and then made a visit to this island. Warham archbishop of Canterbury, Tonstall bishop of Durham, Fox bishop of Winchester, Colet dean of St. Paul's, lord Montjoy, Sir Thomas More, Grocyn, and Linacer, were among the principal of them; and he often speaks of the favours he had received from them with pleasure and gratitude. They were very pressing with him to settle in England; and it was with the greatest uneasiness, that he left it. He took a doctor of divinity's degree at Turin; from whence he proceeded to Bologna, where he arrived at the very time it was besieged by Julius II. He passed on for the present to Florence, but returned to Bologna upon the surrender of the town, and was time enough to be witness to the triumphant entry of that pope. This entry was made Nov. 10, 1506, and was so very pompous and magnificent, that Erasmus, upon considering Julius as Christ's vicegerent, and comparing his entry into Bologna with Christ's entry into Jerusalem, could not behold it without the utmost indignation. He now augmented his "*Adagia*" considerably; and desirous of having it printed by the celebrated Aldus Manutius at Venice, proposed it to him. Aldus accepted the offer with pleasure; and Erasmus went immediately to Venice, after having staid at Bologna little more than a year. Besides his "*Adagia*," Aldus printed a new edition of his translations of "*Euripides's Hecuba and Iphigenia*;" and also of "*Terence*" and "*Plautus*," after Erasmus had revised and corrected them. At Venice he became acquainted with several learned men; among the rest with Jerome Alexander, who for his skill in the tongues was afterwards promoted to the dignity of a cardinal. He was furnished with all necessary accommodations by Aldus, and also with several Greek manuscripts, which he read over and corrected at his better leisure at Padua; whither he was obliged to hasten, to superintend and direct the studies of Alexander, natural son of James IV. king of Scotland, although Alexander was at that time nominated to the archbishopric of St. Andrews. Not enjoying a very good state of health at Padua, he went at Sienna, where he drew up some pieces of eloquence for the use of his royal pupil; and soon after to Rome, leaving Alexander at Sienna. He was received here with the greatest joy and welcome by all the learned, and presently sought after by persons of the first rank and quality. Julius II. now made his entry into Rome from the conquest of Bologna; and this

this entry offended Erasmus as much as that at Bologna had done. For he could not conceive, that the triumphs of the church, as they were called, were to consist in vain pomp and worldly magnificence, but rather in subduing all mankind to the faith and practice of the Christian religion. His engagements in England prevented his staying here; though he afterwards repented that he did not. He set out from Rome to Sienna, where he had left the archbishop of St. Andrews, his pupil; who, not willing to quit Italy without seeing Rome, brought him back thither again. After a short stay, they went to Cumæ, to see the Sibyl's cave; and there his pupil parted from him, being recalled to Scotland, where he was slain in a battle fought against the English at Flodden-Field, in 1513. Erasmus has left a grand elogium on this young nobleman in his "Adagia."

What made him thus prefer England to all other countries was, not only his former connexions and friendships, which were very dear to him, but the great hopes, that had lately been given him, of being preferred to whatever he had a mind of, provided he would come and settle here. Henry VII. died in April 1509; and Henry VIII. his son and successor, was Erasmus's professed friend and patron, and had for some time held a correspondence with him by letters. That prince was no sooner upon the throne, than Montjoy wrote to Erasmus to hasten him into England; and promised him great things on the part of the king, and of Warham, archbishop of Canterbury, though indeed he had no particular commission from either the one or the other so to do. Hither then he arrived, in the beginning of 1510; but he soon perceived that his expectations had been raised too high, and began secretly to wish, that he had not left Rome. Here to divert himself and his friend More, with whom he lodged, he wrote within the compass of a week, "*Encomium Morie*," or, "*The Praise of Folly*." A copy of it was sent to France, and printed there, but with abundance of faults: yet it took so well, that in a few months it went through seven editions. He published a translation of "*Euripides's Hecuba*" in Latin verse; and, adding some poems to it, dedicated it to archbishop Warham. The prelate received the dedication courteously, yet made the poet only a small present.

He was invited down to Cambridge by Fisher, bishop of Rochester, chancellor of the university, and head of Queen's-College. He was accommodated by him in his own lodge, and promoted by his means to the lady Margaret's professorship in divinity, and afterwards to the Greek professor's chair: but how long he held these places we know not. In 1513, he wrote from London a very elegant letter to the abbot of St. Bertin, against the rage of going to war, which then possessed the English and the French. But his remonstrances had small effect, as princes and politicians seldom suffer themselves to be influenced by scholars; and the emperor

Charles V. to whom the last-mentioned treatise was dedicated, became not a jot the more pacific for it. In the beginning of 1514, Erasmus was in Flanders. His friend Montjoy was then governor of Ham in Picardy, where he passed some days, and then went to Germany. While he was here, he seems to have written, "The Abridgment of his Life;" in which he says, that he would have spent the remainder of his days in England, if the promises made to him had been performed: but, being invited to come to Brabant, to the court of Charles, arch-duke of Austria, he accepted the offer, and was made counsellor to that prince. Afterwards he went to Basil, where he carried his New Testament, his Epistles of St. Jerome, with notes, and some other works, to print them in that city. He would not settle at Louvain for many reasons, particularly because of the wretched divines with which that place was infested. "The Lord mend them," says he, "for they stand greatly in need of it."

In 1515, Martin Dorpius, a divine of Louvain, instigated by the enemies of Erasmus, wrote against his "Praise of Folly:" to whom Erasmus replied with a good deal of mildness, as knowing that Dorpius, who was young and ductile, had been put upon it by others. He was the first adversary who attacked him openly; however, Erasmus forgave him, and took him into his friendship. He wrote this year a very handsome letter to pope Leo X. in which he speaks of his edition of St. Jerome, which he had a mind to dedicate to him. Leo returned him a very obliging answer, and seems not to refuse the offer of Erasmus, which however did not take effect; for the work was dedicated to the archbishop of Canterbury. Not content with writing to him, Leo wrote also to Henry VIII. of England, and recommended Erasmus to him. The cardinal of St. George also pressed him much to come to Rome, and approved his design of dedicating St. Jerome to the pope: but he always declined going to Rome, as he himself declared many years after, or even to the imperial court, for fear the pope or the emperor should command him to write against Luther, and the new heresies. And therefore, when the pope's nuncio to the English court had instructions to persuade Erasmus to throw himself at the pope's feet, he was more cautious than to trust him; having reason to fear, that the court of Rome would never forgive him the freedoms he had already taken. And indeed he would probably have been served as Antonio de Dominis, archbishop of Spalato, was afterwards.

He soon returned to the Low Countries, where we find him in 1516. He received letters from the celebrated Budæus, to inform him, that Francis I. was desirous of inviting learned men to France, and had approved of Erasmus among others, offering him a benefice of a thousand livres. Stephanus Poncherius, that is, Etienne de Ponchery, bishop of Paris, and the king's ambassador

at Brussels, proposed to him the offers which his master had made him. He excused himself; alleging, that the Catholic king detained him in the Low Countries, having made him his counsellor and given him a prebend, though as yet he had received none of the revenues of it.

We are now come, in the course of our history, to very tempestuous and turbulent times. Luther had preached against Indulgences in 1517; and the contest between the Romanists and the Reformed was begun and agitated with great fury on both sides. Erasmus, who was of a most pacific temper, and abhorred, of all things, dissensions and tumults, was much alarmed and afflicted at this state of affairs; and he often complained afterwards, that his endeavours to compose and reconcile the two parties, only drew upon him the resentment and indignation of both. From this time he was exposed to a most painful persecution, which he did not know how to bear with philosophy enough; and was inveighed against by the ecclesiastics, who loudly complained, that his bold and free censures of the monks, and of their pious grimaces and superstitions, had paved the way for Luther. Erasmus seems afterwards to have been considered, as really a coadjutor in the business of the Reformation: for, in the reign of Mary, queen of England, when a proclamation was issued out against importing, printing, reading, selling, or keeping heretical books, it is observable, that his works are reckoned amongst them.

Erasmus received, in 1518, a considerable present from Henry VIII. as also an offer of an handsome maintenance in England for the rest of his life: he thanked the king, but without either accepting or refusing the favour. A little time after, he wrote to cardinal Wolfey, whom however he did not love; and, after some compliments, heavily complained of the malice of certain calumniators and haters of literature, who thwarted his designs of employing human learning to sacred purposes. But it was impossible for the cardinal to be a sincere friend to him, because he was patronized by Warham, between whom and Wolfey there was no good understanding; and because the great praises, which Erasmus frequently bestowed upon the archbishop, would naturally be interpreted by the cardinal as so many slights upon himself. In 1519, Luther sent a very civil and courteous letter to Erasmus, whom he fancied to be on his side; because he had declared himself against the superstition of the monks, and because these men hated them both almost equally. He thought too, that he could discern this from his new preface to the "*Enchiridion militis Christiani*," which was republished about this time. Erasmus replied, calling Luther "his dearest brother in Christ;" and informed him, "what a noise had been made against his works at Louvain." It seems Erasmus entertained hopes, that Luther's attempts, and the great notice which had been taken of them,

might be serviceable to true Christianity ; however, he did not approve his conduct, nor had any thoughts of joining him : on the contrary, he grew every day more shy and cautious of engaging himself in his affairs. He was earnestly solicitous to have the cause of literature, which the monks opposed so violently, separated from the cause of Lutheranism ; and therefore he often observes, that they had no kind of connection.

In 1519, a collection of Erasmus's letters was published, which gave him, as he pretends, much vexation. As he had spoken freely in them on many important points, he could not avoid giving offence. The monks especially, as enemies to literature, exclaimed violently against them ; and then, the Lutheran contentions breaking out, these letters were still more censured than before, and accused of favouring Lutheranism, at a time when, as he says, it was neither safe to speak, nor to keep silence. Then he adds, that he would have suppressed those letters, but that Frobenius would not consent : where, as his historian observes, he could hardly speak seriously, since Froben was too much his friend and humble servant, to print them without his consent. In 1522, he published the works of St. Hilary. He had lately published also at Basil his celebrated Colloquies, which he dedicated to John Erasmus Froben, son of John Froben, and his godson. He drew up these Colloquies, partly that young persons might have a book to teach them the Latin tongue, and religion and morals at the same time ; and partly, to cure the bigoted world, if he could, of that superstitious devotion which the monks so industriously propagated. The liveliest strokes in them have the monks and their religion for their object ; on which account they no sooner appeared, than a most outrageous clamour was raised against them. He was accused of laughing at indulgences, auricular confession, eating flesh upon fast-days, &c. and it is certain, he did not talk of these things in the most devout way. A provincial council held at Cologne in 1549, condemned these Colloquies, as not fit to be read in schools. Condemn them however who will, they contain a treasure of wit and good sense, which cannot be too much admired.

As the monks reported in all places, that Erasmus was a Lutheran, he took much pains by his letters to undeceive the public, and satisfy his friends. With this view he wrote, in 1523, to Henry VIII. and to the pope's legate in England. Cuthbert Tonstall sent him a letter, and exhorted him to answer Luther ; and, unable any longer to withstand the importunate solicitations of the Romanists, he sent word to the king, that he was drawing up a piece against Luther. This was his "*Diatribe de libero arbitrio*," which was published the year after. The Romanists thought themselves very little obliged to him for this work, and in reality were so.

Adrian dying this year, Clemens VII. succeeded him, and sent to Erasmus an honourable diploma, accompanied with two hundred florins. He invited him also to Rome, as his predecessor had done: but, "at Rome," says Erasmus, "there are many who want to destroy me, and they had almost accomplished their purpose before the death of Adrian. After having, at his own request, communicated to him my secret opinion, I found that things were altered, and that I was no longer in favour."

In 1524, Luther, upon a rumour probably that Erasmus was going to write against him, sent him a letter, full of fire and spirit. This letter vexed Erasmus not a little. He wrote an answer to it; but the answer is not in the collection of his epistles. In 1525, he published his "*Diatribæ de libero arbitrio*" against Luther; which Luther replied to, in a treatise entitled, "*De servo arbitrio*." He tells Erasmus, that his *Diatribæ*, as to the manner and composition, is very elegant; as to the matter, very contemptible, and resembling an excrement in a golden dish." He mixes compliment, praise, scorn, insult, ridicule, and invective, all together; and flings them at his head. Erasmus was much provoked at this treatment, and immediately wrote a reply, which was the first part of his *Hyperaspistes*: the second was published in 1527. The year after he published two treatises, in the way of dialogue, entitled, "*The pronunciation of the Greek and Latin languages*," and "*The Ciceronianus*."

In April 1529, Erasmus departed from Basil, where he had now lived many years, but where he thought himself no longer safe; and went to Friburg, where at first he had apartments belonging to the king, but afterwards bought a house. Here, in 1531, he had a sight of the first oration of Julius Scaliger against his *Ciceronianus*; all the copies of which, or at least as many as he could, Erasmus is said to have collected and destroyed. He now began to complain to his friends, and to represent himself as quite worn down with age, pain, and sickness; and in 1535, he returned to Basil, to try if he could recover his health, where he continued ever after. He still continued ill; and in the summer of 1536, grew worse; the last letter, which we have of his writing, is dated June the 20th of that year. He subscribes it thus, "*Erasmus Rot. ægra manu*." He was for almost a month ill of a dysentery; and he knew that his disease would prove mortal. He died July 12, in the 69th year of his age; and was buried in the cathedral church of Basil, where his tomb is to be seen, with a Latin inscription on the marble, of which a copy is inserted in the first volume of his works. He had made his will in February, in which he left handsome legacies to his friends, and the remainder to be distributed to relieve the sick and poor, to marry young women, and to assist young men of good characters: by which it appeared, that he was not in low circumstances, nor so
bad

bad an œconomist as he sometimes seemed, between jest and earnest, to represent himself. He is said to be rather short, but not remarkably so, well-shaped, of a fair complexion, with hair in his youth of a pale yellow, grey eyes, a cheerful countenance, a low voice, and an agreeable utterance; that he was neat and decent in his apparel; that he had a very tender and infirm constitution, and a vast memory; that he was a pleasant companion, a very constant friend, generous and charitable, &c. He had one peculiarity belonging to him, which was, that he could not endure even the smell of fish; so that, however he might be a Papist in other respects, he had, as he says, a most Lutheran stomach. He used to dine late, that he might have a long morning to study in. After dinner, he would converse cheerfully with his friends upon all sorts of subjects, and deliver his opinion freely upon men and things. He did not care, at first, to sit for his picture; but he conquered that aversion, and was frequently drawn by Holbein. At Basil they shew the house in which he died; and the place, where the professors of divinity read their winter-lectures, is called the college of Erasmus. His cabinet is one of the most considerable rarities of the city; it contains his ring, his seal, his sword, his knife, his pencil, his will written with his own hand, and his picture by Holbein, which is a master-piece. The magistrates bought this cabinet, in 1661, for nine thousand crowns, of the descendants of Erasmus's heir: and, if we may believe Patin, they made a present of it to the university; but others say, they sold it for a thousand crowns. The works of Erasmus were published at Leyden, 1760, in a very handsome manner, in ten volumes, folio, having been printed under the care and inspection of the most learned Mr. Le Clerc.

ERASTUS (THOMAS), a celebrated physician and divine, was born at Baden in Germany about 1524. He was liberally educated, and sent to the university of Basil, when he was sixteen years old; but he had some difficulties to struggle with, on account of the narrow circumstances of his parents. Providence however, says Melchior Adam, raised up a Mæcenas for him, who supplied him plentifully with every thing he wanted. When he had been at Basil two years, he was seized with the plague, but happily recovered from it. Afterwards he went into Italy, and settled at Bologna; where he applied himself intensely to the study of philosophy first, and then of physic. He spent nine years in Italy, among the most eminent physicians, and acquired great skill in that science. Then he returned to his own country, and lived some time at the court of the princes of Henneburg, where he practised physic with great reputation. Afterwards the elector Palatine, Frederic III. gave him an honourable invitation to his court, and made him first physician and counsellor: he appointed

appointed him also professor of physic in the university of Heidelberg. Here there arose a warm dispute about the sacrament, namely, "Whether the terms FLESH and BLOOD ought to be understood literally or metaphorically?" Erastus engaged in this controversy, and published a book, in which he contended for the metaphorical sense. He had all along joined the study of divinity to that of physic, and was esteemed as good a divine as he was a physician: for which reason, in 1564, when a conference was held between the divines of the Palatinate and those of Wirtemberg, about the real presence in the Lord's-Supper, Erastus was ordered by the elector Frederic to be present at it. He afterwards left Heidelberg, and returned to the university of Basil, where he had been educated. Here he caused a society to be established for the particular study and promotion of medical knowledge, and spent the last years of his life in the active pursuit of it: and here he died Dec. 31, 1583.

He wrote several books of philosophy and physic, and some particularly levelled at Paracelsus, whose whimsies and extravagances he was very earnest to discredit and explode. He wrote, as we have observed, upon subjects of divinity; but what made the most noise of all his performances, and makes him chiefly memorable now, is his book "De excommunicatione ecclesiastica." In this he denies the power of the church, and affirms their censures to be incapable of extending beyond this present life. For this, as we may easily conceive, the loudest anathemas have been thundered against him by the Papists; nor has he been spared by those who were not Papists. Beza wrote against him in a book, entitled, "De vera excommunicatione et Christiano presbyterio;" and so did our learned Hammond in his book, "Of the power of the Keys." Erastus knew well enough, that a work of that import was not likely to be relished by divines of any order; and therefore ordered it not to be published till after his death.

EREMITA (*DANIEL*), a native of Antwerp, and secretary to the duke of Florence, flourished about the beginning of the 17th century, and was a pretty good writer; but neither his conduct nor morals were consistent with the profession of the belles letters, to which he had devoted himself. Scaliger had a great esteem for him, and recommended him in the strongest terms to Casaubon; for which he was afterwards very sorry, upon hearing that the young man was turned Roman-Catholic. Casaubon, at Scaliger's recommendation, took him into his friendship, procured him an employment, and endeavoured to get him into Mr. de Montaterre's family, in quality of preceptor. The affair was upon the point of being concluded, when Eremita found means to ingratiate himself with Mr. de Vic, who was going ambassador into Switzerland. De Vic, being a man of great bigotry, and

and fired with a zeal for making converts, soon won over Eremita, by means of a single conference with one of the bawling enthusiasts of that age, a Portuguese monk. This circumstance vexed Casaubon to the heart, who knew the abilities of the convert, and those of the monk: he knew that Eremita was a better scholar than the monk, and yet he was informed that the monk gave Eremita a fall at the first onset. But he soon found the reason why so slight a resistance had been made; for Eremita desired nothing more than to persuade himself, that the richest religion is at the same time the best.

However, though Eremita had changed his religion, he still retained a veneration for Scaliger; of which he gave a public testimony, even after the death of Scaliger, in defending him against Scioppius. But he got nothing by this: for Scioppius published a great many things of him, which did no honour to his character. He relates, that he had seen him at Rome in 1606. He was for ever talking of Petronius and Aretine's postures; nay, he drew the most obscene figures on the walls of the public houses where they lodged. Having disappeared for some time after, it was concluded, that poverty had forced him to shelter himself in some Carthusian monastery; but it was found, that he was retired to Sienna, where he made his court to archbishop Ascano Piccolomini, who recommended him to Silvio Piccolomini, great chamberlain to the duke of Florence. By this means he obtained a pension from that prince, as a reward for a panegyric, written on the nuptials of the great duke with Magdalen of Austria, and published in 1608. He solicited so earnestly to be sent into Germany with the deputy, who went to acquaint the several princes of the empire with the death of the great duke's father, that his request was granted. At his return to Florence, he told a hundred idle stories concerning the drunkenness of the Germans, in order to make his court to the Italians. He set up at Florence for a man, who was profoundly skilled in affairs of government; and promised a Commentary, which should exceed whatever had been written upon Tacitus. As he looked upon the history of our Saviour as fabulous, so he took a delight in exclaiming against the inquisitors and the clergy; and had a hundred tales ready upon those occasions, all which he could set off to advantage.

Eremita died of the venereal disease at Leghorn, in 1613. Grævius published at Utrecht, in 1701, an octavo volume of his "Opera varia;" among which were, "*Aulicæ vitæ ac civilis, libri IV.*" These works were in manuscript in the duke of Florence's library, and communicated by Magliabecchi to Grævius, who, in a preface, has endeavoured to refute the slanders of Scioppius. The four books "*De Aulica vita ac civili,*" are written with great purity and elegance of style, and abound with curious knowledge, which makes them entertaining as well as use-

ful.

ful. Bayle mentions two other works of our author, which, he says, deserve to be read: "*Epistolica relatio de itinere Germanico, quod legatione magni Etruriæ ducis ad Rodolphum II. imperatorem Germaniæ anno 1609 peractum fuit*;" and his epistle "*De Helveticorum, Rhetorum, Sedonensium situ, republica, & moribus*." His Latin poems were inserted in the second volume of "*Deliciæ poetarum Belgicorum*."

ERIGENA (JOHN), called also Scotus, was an Englishman, according to some, and born at Ergene, a town bordering upon Wales; a Scotsman, as others say, and born at Aire; an Irishman, according to others, and taking his name from Ireland, which was formerly called Eri. Whichever he was, he was an uncommon man in his day; for he flourished about the middle of the ninth century, and was very learned in a barbarous age. He left his own country when he was young, and went into France, where he was kindly received and greatly encouraged by Charles the Bald. That monarch was so fond of him, on account of his extraordinary parts and learning, that he admitted him to an intimacy with him, and made him the constant companion both of his pleasures and of his business. About 850, when the Predestinarian controversy was agitated, Erigena engaged warmly in it; and drew great ill-will upon himself, although the books of his antagonists were condemned. This was supposed to have proceeded partly from some philosophical dogmas in his writings, not agreeable to the doctrines of holy church, and partly from envy conceived against him for his intimacy with the king. In 877, after the death of Charles, he returned to England; and, some time after, was employed by king Alfred to promote learning and the liberal arts. For this purpose he was appointed to preside at Oxford, over the studies of geometry and astronomy in particular; that university being either lately founded, or lately restored by Alfred. Three years he spent in this situation; but some disputes and disturbances arising at Oxford, he left that place, and retired to a monastery at Malmesbury. There he opened a school; and, behaving harshly and with severity to his scholars, was stabbed by them, with the iron bodkins they then wrote with, in such a manner that he died. His death happened in 883, according to some; 886, according to others. Some say, that his scholars were instigated to this desperate act by the monks, who had conceived a hatred against him, as well for his learning as his heterodoxy: nevertheless, if this was so, we are told, that a miracle was wrought at his funeral by the descent of fire from heaven, which changed their way of thinking about him; for they not only buried him in a more honourable place than they intended, but considered him also as a saint and martyr. And such he continued to be in the church of Rome, till some wiser heads of late discovered in him principles directly contrary to the doctrine of

transubstantiation; and then Baronius struck him out of the martyrology. He wrote five books, "*De divisione naturæ, seu de rerum natura*;" and translated from the Greek the "*Ambigua S. Maximi, seu scholia ejus in difficiles locos S. Georgii Nazianzeni*." These two works were printed at Oxford, in 1681, folio. He wrote also a book "about Predestination;" translated into Latin four pieces of Dionysius the Areopagite, which he dedicated to Charles the Bald; and wrote also, at the command of the same Charles, a book "upon the Body and Blood of Christ," in which he maintained the same doctrine with Bertram; but his book was afterwards condemned in the days of Lanfranc.

ERPENIUS (THOMAS), or, as he is called in Dutch, Thomas of Erpe, was a most learned writer, and incomparably skilled in the oriental tongues. He was descended from noble families at Bois le Duc in Brabant, which place his parents had quitted on account of the Protestant religion they had embraced; and was born at Gorcum in Holland, Sept. 11, 1584. From his earliest years, he shewed a peculiar disposition for learning; which induced his father, though no scholar himself, to send him to Leyden, where he began his studies, and prosecuted them with such success, that his masters were extremely surpris'd. At eighteen, he was admitted into the university of that city; where he took the degree of doctor in philosophy in 1608. Vossius informs us, that, not long after he became a student in that place, he grew so diffident of succeeding in his studies, as to have thoughts of laying them entirely aside; but that, resuming fresh courage, he made himself master of several branches of literature, and particularly metaphysics. For this purpose he read over, not only Aristotle, but likewise a great number of his interpreters, with all the commentaries of Suarez; in which, it seems, he was so conversant, that, several years after he had gone through his course of philosophy, and was engaged in other studies, he could give a distinct account of the contents of almost every page of that vast work.

He had already passed through a course of divinity, and gained a considerable skill in the oriental languages; to which he had applied himself at the persuasion of Joseph Scaliger, who foresaw how great a man he would prove in that branch of learning. He afterwards travelled into England, France, Italy, and Germany; in which countries he contracted an acquaintance with the most learned men there. When he was at London, he became acquainted with Bedell, who was excellently skilled in the oriental tongues. He continued a year in Paris, where he learned Arabic of an Egyptian Jacobine, named Barbatus; and gained the friendship of Isaac Casaubon, among whose letters are several to Erpenius. During his stay at Venice, by the assistance of some learned Jews and Turks, he acquired the knowledge of the Turkish, Persian, and Ethiopic languages; and he distinguished him-

self in Italy to such advantage, that he was offered a stipend of 500 ducats a year, to translate some Arabic books into Latin.

After four years spent in his travels, he returned to Leyden, July 1612; about which time there was a design to have him sent for into England, and to have an honourable stipend settled on him: but, February following, he was chosen, by the curators of that university, professor of the Arabic and other oriental tongues, except the Hebrew, of which there was already a professor. He filled this chair with great applause, and soon after set up, at an extraordinary expence, a press for the eastern languages, at which he printed a great many excellent works. October 1616, he married a daughter of a counsellor in the court of Holland, by whom he had seven children, three of which survived him. In 1619, the curators of the university erected a second chair for the Hebrew language, of which they appointed him professor. In 1620, he was sent by the prince of Orange and the States of Holland into France, to solicit Peter du Moulin, or Andrew Rivet, to undertake the professorship of divinity at Leyden: but not prevailing then, he was sent again the year following, and, after six months stay in France, procured Rivet, with the consent of the French churches, to remove to Leyden. Some time after his return, the States of Holland appointed him their interpreter, and employed him to translate the letters they received from the several princes of Africa and Asia, and also to write letters in the oriental languages: and the emperor of Morocco was so pleased with the purity of his Arabic style, that he shewed his letters to his nobles, as a prodigious curiosity, for their elegance and propriety. In the midst of these employments, he was seized with a contagious disease, which was then epidemical; of which he died Nov. 13, 1624, at no more than 40 years of age. Gerard-John Vossius made his funeral oration in Latin, printed at Leyden, 1625, in 4to; and the same year were published, at the same place, in 4to, Peter Scriverius's "*Manes Erpeniani, cum epicediis variorum.*"

He published many works, which have spread his name all over the world; some of which are posthumous: he had a design to have published an edition of the Koran, with an accurate Latin version and notes, and a confutation of it where it was necessary; a *The-saurus Grammaticus* for the Arabic tongue; and a *Lexicon* of the same language. But he was prevented by death from executing these designs.

ESSENES, a sect among the Jews, as the Pharisees and Sadducees were, yet not mentioned in the writings of the evangelists. Some impute this silence, observed about them, to their having given no opposition to Christ and his apostles; for they are said to have minded nothing but their own private concerns, and not to have mixed with the Jewish people, or meddled at all with state

affairs. Their origin is very obscure, it not being known from whence they took their name, or at what time they begun; but it is supposed, that the date of their rise must be fixed later than the Babylonish captivity; because there is not the least mention, in any writer, of their subsisting before. The Essenes were divided into two sorts, namely, Practics and Theoretics. The first lived in cities, the other in solitary places: the first spent their time in handicrafts, the other in contemplation only. The Practics had dinner and supper, the Theoretics only supper. The Essenes were again divided into those who allowed marriage, and those who led single lives. The former allowed marriage, for the sake of procreation only; and never lay with their wives after conception, or when they were indisposed. They were so strict in their observation of the Sabbath, that they prepared their meat on the eve, would not remove a vessel out of its place, nor even ease or supply nature upon it, unless they were pressed beyond measure.

ESTAMPES (ANNE, of Pisseleu, dutchess of), mistress to Francis I. of France, is supposed to have caught the heart of that prince, a little after his being released from imprisonment at Madrid in 1526. Her name was Mademoiselle de Heilli. She was at that time one of the maids of honour to Louisa of Savoy, the queen-regent; and had attended that princess, when she went to meet the king her son, as far as the frontiers of Spain. The king dallied with her as often as he pleased; and, though no one doubted of it, he yet found a husband for her, whom he created duke of Estampes. She continued her amorous commerce with the king after her marriage; and she rose to the highest degree of favour, which lasted as long as he lived.

Towards the end of Francis's reign, there were, as Mezeray informs us, two parties in the court; that of the lady d'Estampes, the king's mistress, and that of Diana de Poitiers, mistress to the dauphin, afterwards Henry II. The former of these ladies, perceiving that the infirmities of Francis increased daily, and having just reason to fear the worst after his death, when the latter would be all-powerful, set on foot a secret correspondence with the emperor Charles V. She knew the antipathy which the dauphin and the duke of Orleans, who were brothers, had to each other; and this served for the basis of her negotiation. She prevailed with the emperor to favour the duke of Orleans's faction; and, the instant she heard that his imperial majesty was inclined to bestow the investiture of the Milanese, or that of the Low Countries, on this young prince, she engaged in so close a correspondence with the emperor, that she informed him punctually of the most secret transactions of the court and council; and indeed the very first letter he received by her agent the count de Bossu's means, did him so signal a piece of service, that it saved his person and his whole army. He was at that

that time in Champagne, at the head of a powerful army ; but he wanted provisions, on which account his soldiers were going to desert, when the count wrote him a letter. This letter set forth, that the dauphin had got together a vast quantity of provisions of all kinds, necessary for the subsistence of his army in Epernay ; that this town was very weak in itself, but that the French imagined the emperor would not attempt to surprise it, because the river Maine lay between it and his army ; that orders had been given to break down the only bridge they could march over, but that the dutchess had so artfully prevented the executing of this, that the bridge might still be serviceable ; from all which the count concluded, that his imperial majesty had nothing more to do, but to procure refreshments as soon as possible for his army, and to reduce the French to the same necessity, from which he would free himself. The emperor made his advantage of the information ; and appeared, at a time when he was least suspected, before Epernay, whose inhabitants were in such a terror, that they opened their gates to him. Immediately after this, he received a second letter from the count informing him, that there was in Chateau-Thierry, another magazine of meal and corn, full as considerable as that of Epernay ; that no troops were appointed to guard it at this time ; and that, should the dauphin lose it, it would be impossible for him to follow his imperial majesty's army so close, as to hinder its main progress. The emperor took this town with as little difficulty as he had taken Epernay, and found provisions even beyond his hopes. The court of France was prodigiously perplexed at these events, and did whatever could be done in such a juncture ; but secrecy, which was to be the soul of that grand expedition, was not observed : for the dauphin did nothing but in concert with the king his father, and the king did not concert the most inconsiderable measure, but the dutchess immediately acquainted the emperor with it by the count de Bossu. Paris was in such a consternation, that the richest citizens fled from it with their most valuable effects ; and in their flight, as Mezeray relates, were plundered, and had their women ravished. The monarchy of France must, truly, have been subverted, to gratify the resentment, or serve the ambitious views, of madam d'Estampes, the king's mistress ; for such, it is agreed on all hands, would have been the consequence, if secret jealousies had not luckily broke out between Charles V. and Henry VIII. of England, who was then on the coasts of Picardy, where he had taken some cities, and with whom Charles had beforehand divided the kingdom. Francis extricated himself, as it happened, pretty well out of these difficulties ; and obtained peace in 1544, when the treaty of Cressy was concluded.

As the dutchess d'Estampes had behaved very ill towards her husband, she had no resource left after the death of Francis ; and was reduced to the necessity of passing the remainder of her days at a country-

country-seat: where, Mezeray says, she lived some years in the secret exercise of the Protestant religion, corrupting many other persons by her example. The duke d'Estampes ordered an information to be taken out against her afterwards, which is memorable for this extraordinary circumstance, that Henry II. submitted to be examined as an evidence in his favour: however, the prosecution was dropped, upon its being intimated to Henry, that the leaving to the vengeance of public justice, the object his father had tenderly loved for so many years, would blemish the beginning of his reign with an affront to his memory; and so this infamous and wicked woman escaped the punishment she richly deserved.

ESTCOURT (RICHARD), well-known both as an actor and a writer, was born at Tewksbury in Gloucestershire, and received his education at the Latin school of that town; but having an early inclination for the stage, he stole away from his father's house at fifteen years of age, and joined a travelling company of comedians then at Worcester, where, for fear of being known, he made his first appearance in woman's clothes, in the part of Roxana, in *Alexander the Great*. But this disguise not sufficiently concealing him, he was obliged to make his escape from a pursuit that was made after him, and, under the appearance of a girl, to proceed with great expedition to Chipping-Norton. Here however being discovered, and overtaken by his pursuers, he was brought back to Tewksbury, and his father, in order to prevent such excursions for the future, soon after carried him up to London, and bound him apprentice to an apothecary in Hatton-Garden. From this confinement he broke away, and passed two years in England in an itinerant life; he went over to Ireland, where he met with good success on the stage, from whence he came back to London, and was received in Drury-Lane theatre. His first appearance there was in the part of Dominic the Spanish Fryar, in which, although in himself but a very middling actor, he established his character by a close imitation of Leigh, who had been very celebrated in it. And, indeed, in this and all his other parts, he was mostly indebted for his applause to his powers of mimicry, in which he was inimitable, and which not only at times afforded him opportunities of appearing a much better actor than he really was, but enabling him to copy very exactly several performers of capital merit, whose manner he remembered and assumed, but also by recommending him to a very numerous acquaintance in private life, secured him an indulgence for faults in his public profession, that he might otherwise perhaps never have been pardoned; among which he was remarkable for the gratification of that "pitiful ambition," of imagining he could help his author, and for that reason frequently throwing in additions of his own, which the author not only had never intended,

tended, but perhaps would have considered as most opposite to his main intention.

Estcourt, however, as a companion, was perfectly entertaining and agreeable; and Sir Richard Steele, in the *Spectator*, records him to have been not only a sprightly wit, but a person of easy and natural politeness. He quitted the stage some years before his death, which happened in 1713, when he was interred in the parish of St. Paul's Covent-Garden, where his brother comedian, Joe Haines, had been buried a few years before. He left behind him two dramatic pieces, viz. 1. "*Fair Example*." Com. 1706. 4to. 2. "*Prunella*." Interlude, 4to. N. D.

ETHEREGE (*Sir GEORGE*), a celebrated English wit, and eminent in particular for his comic genius, though he flourished in the reigns of Charles II. and James II. is yet a person of whom we have very confused and imperfect memorials. He is said to have been descended from an ancient family in Oxfordshire; and supposed to be born, about 1636, not far from London, since some of his relations appear to have been settled in Middlesex. It is thought he had some education at Cambridge; but it seems also, that he travelled into France, and perhaps into Flanders too, in his younger years. At his return, he studied law for a while at the inns of court: but his natural talents, and the polite company he kept, soon diverted him to the belles lettres. In 1664, he published his first dramatic performance, entitled, "*The Comical Revenge: or, Love in a Tub*." This play was dedicated to Charles, afterwards earl of Dorset; and the success it met with, not only introduced him to that nobleman, but also to the leading wits among the quality in those times, who made their pleasures the chief business of their lives, such as Villiers duke of Buckingham, Wilmot earl of Rochester, Sir Charles Sedley, Sir Henry Savile, Sir Car. Scrope, &c.

In 1668, he produced another comedy, called, "*She would if she could*;" which gained him no less applause than the former among the judges; though, it suffered so much from an imperfect representation, that if it had not been for the favour of the court, it could not have preserved its credit with the generality.

In 1676, he published his third and last comedy, "*The Man of Mode: or, Sir Fopling Flutter*;" which exalted his reputation, even above what the former had done. What rendered this play very popular, was, that he was supposed to have drawn some of the chief characters from real persons, and to have shadowed out, under feigned names, certain of his contemporaries and acquaintance. Thus, Beau Hewit, the most notorious fop of his time, was supposed to be designed under his first character: Doremant for his friend lord Rochester, under which are characterized inconsistency, falsehood, and triumphs in the conquest and ruin of the fair,

fair, varnished over with agreeable and captivating graces of modish gallantry, peculiar to that witty but licentious nobleman. He was also suspected to have sketched out himself in the character of Medley; and the very shoe-maker, in the first act, was believed to be a real person, and is said to have been so distinguished by this accidental circumstance of his life, as from very poor circumstances to make a fortune, by drawing a resort of custom upon it. Be all this as it will, the notion then prevailed so far, that Dryden, in the epilogue he wrote to this play, found it proper to check the public a little, by assuring them, that no personal satire was intended; or, as he expresses it in the last line, that "no one fool was hunted from the herd." These three comedies were collected and printed in 8vo. 1704; and reprinted in 12mo. 1715. At the end of this last edition are subjoined five poems of our author.

We have seen, that between the publication of our author's last play and his last but one, there was an interval of above seven years: which delay, owing to his indolence and love of pleasure, was the occasion of his missing the place of poet-laureat. Idleness, however, was not his only fault: he was addicted to great extravagances; to gaming, to women, to wine; which hurt his fortune, his health, and his character. Gildon says, that for marrying a fortune he was knighted: that is, to make some reparation of his circumstances, he courted a rich old widow, whose ambition was such, that she would not marry him, unless he could make her a lady; which, by the purchase of knighthood, he was forced to do. He was in his person a fair, slender, genteel man; and, in his deportment, very affable and courteous, of a sprightly and generous temper; which, with his lively and natural vein of writing, acquired him the character and appellation of "Gentle George," and "Easy Etherege." His courtly address and other accomplishments procured him the favour of James the Second's queen, to whom he had dedicated his last play, when she was only daughter of the duke of Modena; and by her interest and recommendation he was sent an ambassador abroad. Gildon says, that he was sent envoy to Hamburgh; but it is certain, that he was in that reign a minister at Ratisbon, at least from 1686 to the Revolution. This appears by some letters of his published by Charles Gildon among the "Familiar Letters of John, earl of Rochester, &c." vol. ii. Lond. 1697; dated 1686 and 1688. These letters are very long, but so full of wit, that they paint Sir George Etherege, who wrote them, and the duke of Buckingham, to whom they are written, in livelier colours than can be described.

As for his other compositions not yet mentioned, they consist chiefly of little airy sonnets, panegyrics, and short copies of verses: of which, sufficient specimens may be seen in Nichols's "Select Collection of Poems." There is also of his writing, in prose, a short piece entitled, "An Account of the Rejoicing at the Diet of Ratisbon,

Ratibon, performed by Sir George Etherege, Knight, residing there, from his Majesty of Great-Britain, upon Occasion of the Birth of the Prince of Wales. In a Letter from himself." Printed in folio, on a half-sheet, in the Savoy, 1688. How long he lived after this, we cannot determine; those who have undertaken to give an account of him having been very deficient in this, as well as in other particulars of his life. Some say that on that great event he followed his master king James into France, and died there. But the authors of the *Biographia Britannica* mention a report, that he came to an untimely death by an unlucky accident at Ratibon; for that, after having treated some company with a liberal entertainment at his house there, where he had taken his glass too freely, and being, through his great complaisance, too forward in waiting on his guests at their departure, flushed as he was, he tumbled down stairs and broke his neck, and so fell a martyr to jollity and civility.

He had no children by his lady, but had a daughter by Mrs. Barry the actresses, with whom he cohabited for some time; though we do not know whether before or after his marriage. On this daughter he had settled 5 or 6000*l.* but she died young.

ETHRYG (GEORGE), or Etheridge, or, as in Latin he writes himself, Edrycus, was born at Thame in Oxfordshire, and admitted of Corpus-Christi-College, Oxford, in 1534: of which he was made probationer-fellow in 1539. In 1543, he was licensed to proceed in arts; and, two years after, admitted to read any of the books of Hippocrates's Aphorisms. At length, being esteemed a most excellent Grecian, he was made the king's professor of that language about 1553, and so continued to be, till some time after Elizabeth came to the crown; and then, because he had been a forward person against the Protestants in Mary's reign, was forced to leave it. He followed the practice of medicine with great success in Oxford, where he mostly lived; and also took under his care the sons of divers Catholic gentlemen, to be instructed in the several arts and sciences; among whom was William Gifford, afterwards archbishop of Rheims. He was reckoned a very sincere man, and adhered to the last to the Catholic religion, though he suffered exceedingly by it. Wood tells us, that he was living an ancient man in 1588; but does not know when he died. He was a great mathematician, skilled in vocal and instrumental music, eminent for his knowledge of the Greek and Hebrew languages, a poet, and, above all, a physician. There are musical compositions and Latin poems of his still extant in manuscript. In manuscript also he presented to queen Elizabeth, when she was at Oxford in 1656, "*Acta Henrici Octavi, carmine Græco.*" He also turned the Psalms into a short form of Hebrew verse; and translated the works of Justin Martyr into Latin. In 1588, was pub-

lished by him in 8vo. "*Hypomnemata quædam in aliquot libros Pauli Æginetæ, seu observationes medicamentorum qui hac ætate in usu sunt.*" The antiquary Leland was his intimate friend.

ETMULLER (MICHAEL), an eminent physician, was born at Leipzig, May 26, 1646. We know no more of him, but that, after having travelled over the greatest part of Europe, he was made professor of botany, chemistry, and anatomy, at Leipzig; where he died in 1683. He was a prodigious writer, his works amounting to no less than five volumes in folio, as they were printed at Naples in 1728. He was married, and left a son, Michael-Ernest Etmuller, who was also an ingenious physician; and who, after having given to the public several pieces, died in 1732.

EUCLID, a most celebrated mathematician and astronomer, collected all the fundamental principles of pure mathematics, which had been delivered down by Thales, Pythagoras, Eudoxus, and other mathematicians before him, which he digested into regularity and order, with many others of his own: on which account he is said to have been the first who reduced arithmetic and geometry into the form of a science. He applied himself also to the mixed mathematics, and especially to astronomy, in which he excelled. Where this great man was born, and what his country, we have no distinct account; but he flourished, as it appears from Proclus's Comment upon his Elements, under the reign of Ptolemæus Lagns, about 277 years before Christ, and taught mathematics at Alexandria with vast applause.

Some have confounded Euclid the mathematician with Euclid the philosopher of Megara, who was a disciple of Socrates, and the founder of a most contentious sect. But the former was a man of a mild and benevolent disposition; and therefore as distinguishable from the latter in this respect, as he was by the time he lived in, and the studies he followed. His works were all collected and printed in a fair edition by David Gregory, Savilian professor of astronomy at Oxford, 1703, in folio.

EUDOCIA, an eminent lady of antiquity, was the daughter of Leontius, an Athenian sophist and philosopher, and born about 400. Her father took such care of her education, that she became at length consummately learned; and so accomplished in every respect, that, at his death, he left his whole estate to his two sons, except an hundred pieces of gold, which he left to his daughter, with this declaration, that "her own good fortune would be sufficient for her." Upon this, she went to law with her brothers, but without success; and therefore carried her cause to Constantinople, where she was recommended to Pulcheria, sister of the emperor Theodosius the younger, and became her favourite. In

In 421, she embraced Christianity, and was baptized by the name of Eudocia, for her heathen name was Athenais; and the same year was married to the emperor, through the powerful recommendation of his sister, by which event the words of her father might seem to have something prophetic in them. She still continued to lead a very studious and philosophic life, spending much of her time in reading and writing; and lived very happily, notwithstanding her high station, till 445, when a very unlucky accident exposed her to the emperor's jealousy. The emperor, it is said, having sent her an apple of an extraordinary size, she sent it to Paulinus, who was highly favoured by her on account of his learning. Paulinus, not knowing whom it came from, presented it to the emperor; who, soon after seeing the empress, asked her what she had done with it. She, being apprehensive of raising suspicions in her husband, if she should tell him that she had given it to Paulinus, declared that she had eaten it. This made the emperor suspect, that there was a greater intimacy than there should be between her and Paulinus; and producing the apple, he threw her into the utmost confusion, and obliged her to retire. Upon this she went to Jerusalem, where she spent many years in building and adorning churches, and in relieving the poor. Dupin says, she did not return while the emperor lived: but Cave tells us, that she was reconciled to him, returned to Constantinople, and continued with him till his death; after which, she went again to Palestine, where she spent the remainder of her life in pious works. She died about A. D. 460; and, upon her death-bed, took a solemn oath, by which she declared herself entirely free from any stains of unchastity.

She wrote several things in prose and verse: of the latter sort, "An Heroic Poem," mentioned by Socrates, "upon the victory gained by her husband Theodosius over the Persians;" "A Paraphrase of the eight first books of the Bible," and "A History of the martyrs Cyprian and Justina," in heroic metre likewise: of the former kind, "A Paraphrase upon the Prohecies of Daniel and Zecharias," which yet, according to Photius, must rather be deemed a translation, nay, and a strict one too; for he says, that she adheres closely to the sacred text, without adding, diminishing, or changing any thing. Cave tells us also, that she finished and digested the "*Centones Homericæ*," or the Life of Jesus Christ, in heroic verses, taken from Homer, which were begun by Pelagius, a patrician.

EUDOXUS, of Cnidus, a city of Caria in Asia Minor, flourished about 370 years before Christ; and was so vastly skilful, that Cicero did not scruple to call him the greatest astronomer that had ever lived. He learnt geometry from Archytas, and afterwards travelled into Egypt for the sake of learning astronomy. There he

and Plato studied together, as Laërtius tells us, for the space of thirteen years; and then came to Athens, fraught with all sorts of knowledge, which they had imbibed from the mouths of the priests. Here Eudoxus opened a school; which he supported with so much glory and renown, that even Plato, though his friend, is said to have envied him. Petronius tells us, that he spent the latter part of his life upon the top of a very high mountain, for the sake of contemplating the stars and the heavens with more convenience and less interruption: and we learn from Strabo, that there were some remains of his observatory at Cnidus, to be seen even in his time. He died in his 53d year.

EUGENE (FRANCIS), prince of Savoy, was born in 1663, and descended from Carignan, one of the three branches of the house of Savoy. His father was Eugene Maurice, general of the Swifs and Grisons, governor of Champagne in France, and earl of Soissons: his mother Donna Olympia Mancini, niece to cardinal Mazarin. In 1670, he was committed to the tuition of a doctor of the Sorbonne; but his father dying before he was ten years of age, after the French king had given him the grant of an abbey, as a step to a cardinal's hat, and the government of Champagne being given out of his family, occasioned an alteration in his intended profession; which was indeed by no means suitable to his genius, although he gave great and early hopes of proficiency in the belles lettres, and is said to have been particularly fond of Curtius and Cæsar. He was a youth of a vast spirit, and so jealous of the honour of his family, that when his mother was banished by the king's order from the French court to the Low Countries, soon after her husband's decease, he protested against the injustice of her banishment, and vowed eternal enmity to the authors and contrivers of it.

He was yet for a time trained to the service of the church, but having no relish or vocation that way, he desired the king, who maintained him according to his quality, to give him some military employment. This was denied him, sometimes on account of the weakness of his constitution, sometimes for want of a vacancy, or a war to employ the troops in. Apprehending from hence that he was not likely to be considered so much as he thought he deserved in France, and perceiving that he was involved in the disgrace of his mother, he resolved to retire to Vienna with one of his brothers, prince Philip, to whom the emperor's ambassador had, in his master's name, promised a regiment of horse. They were kindly received by the emperor; and Eugene presently became a very great favourite with his imperial majesty. He had in the mean time many flattering promises and invitations made him to return to France; but his fidelity to the emperor was unshaken, and he resolved to
think

think no more of France, but to look on himself as a German, and to spend his life in the service of the house of Austria.

When these two brothers arrived in Germany, the Turks were coming down upon the Imperialists, in order to make an irruption into the hereditary country. There prince Philip received his death's wound, by the fall of his horse, after he had gallantly behaved himself in a skirmish with the Turks, and left his command to his brother Eugene. This prince, in 1683, signalized himself at the raising of the siege of Vienna, where he made a great slaughter of the Turks, in the presence of John III. king of Poland, the elector of Bavaria, John-George III. elector of Saxony, Charles V. duke of Lorraine, Frederic prince of Waldeck, Lewis William margrave of Baden, and many other great men, of whom he learned the art of war. After raising the siege of Vienna, it was resolved not to give the Turks time to recollect themselves. The project was laid to reduce the most important fortresses in Hungary: and the next year, 1684, he again distinguished himself at the sieges of Newhausel and Buda. He behaved so gallantly at the siege of Buda, that the duke of Lorraine wrote a letter in his commendation to the emperor. He was constantly in the trenches, and one of the first who entered the town with sword in hand: and at their return to Vienna, when Newhausel was taken, the duke presented him to the emperor with this saying, "May it please your majesty, this young Savoyard will some time or other be the greatest captain of the age:" which prophecy, it is agreed on all hands, was afterwards fulfilled. His imperial majesty caressed him upon all occasions, and had that firm and well-grounded confidence in his merit, that when Buda was taken, and the army gone into winter quarters, he invested him with the chief command of his troops, during the absence of the supreme officers. Thus he rose daily in the favour of the court of Vienna; and every campaign was only a new step in his advancement to the first military offices.

In 1688, Belgrade was besieged and taken; where Eugene, who was always among the foremost in any onset, received a cut through his helmet by a sabre, but repaid the blow, by laying the Turk, who gave it him, dead at his feet. Lewis XIV. had now invaded the empire with a powerful army, and declared war against the emperor; which caused a great alteration in the affairs of Vienna, and forced that court to form a new plan for the campaign of 1689. As the emperor was more concerned to defend himself against the French than the Turks, the dukes of Lorraine and Bavaria were appointed to command upon the Rhine, and prince Lewis of Baden in Hungary. The duke of Savoy having informed the court of Vienna of the danger he was in, by the approach of French troops, the imperial ministers promised themselves great advantages from the war in Italy, on the account of the powerful diversion that his royal

royal highness might be able to make there in favour of the empire. Eugene was pitched upon by the court of Vienna to manage this expedition; and was thought the most proper person, not only because he was related to the duke of Savoy, but because of the vast reputation he had lately acquired in Hungary; which rendered him yet more acceptable to his royal highness, who received him with all the marks of a true and sincere friendship. Accordingly he took upon him the command of the emperor's forces in Italy, and blocked up Mantua, which had received a French garrison, of whom he killed above 500 in several sallies; so that, during 1691 and 1692, they never durst attempt the least excursion. In 1692, at his return from Vienna, whither he had been to give the emperor an account of the last campaign, he entered Dauphiny. The inhabitants of Gap brought him the keys of the town, and all the neighbouring country submitted to contribution: but the great designs he had formed soon vanished; for the Spaniards would stay no longer in the army, nor keep the post of Guillestre, though Eugene, whom they very much esteemed, endeavoured to make them change their resolution. This miscarriage is also partly attributed to the sickness of the duke of Savoy, who was persuaded to make a will at this time, wherein he declared Eugene administrator, or regent, during the minority of his successor.

In 1696, after the separate peace between France and Savoy, at which Eugene was extremely dissatisfied, the French king made very large offers to draw him over to his interest. He offered him particularly his father's government of Champagne, besides a marshal of France's battoon, and an annual pension of 2000 pistoles: but nothing was capable of shaking his fidelity to the emperor, who afterwards made him commander of his army in Hungary, in preference to many older generals. In 1697, having the command in chief of the imperial army in Hungary, he gave the Turks the greatest blow they had ever received in the whole war, and gained a complete victory over them at Zenta, not far from Peterwaradin. The grand seignior came to command his armies in person, and lay incamped on both sides the Thiesse, having laid a bridge over the river. Eugene marched up to him, and attacked his camp, on the west side of the river; and, after a short dispute, broke in, made himself master of it, and forced all, who lay on that side, over the river, whither he followed them, and gave them a total defeat.

In 1699, the peace of Carlowitz was concluded, and an end put at length to the war, which had lasted fifteen years: and it was a great satisfaction to Eugene to have contributed so much to the finishing of it, as he had done by this famous victory at Zenta. He had passed the first years of his youth in the wars of Hungary; was in almost all the battles, where he had eminently distinguished himself. And it seemed now, that he had nothing to do, but to enjoy

at Vienna that tranquillity which is sometimes, but not always, relished by men, who have spent their lives amidst the noise of arms and dangers. But this repose was not to last long. The king of Spain's death, and the dreaded union of that monarchy with France consequent thereupon, kindled a new war, which called him to Italy, to command the emperor's army there. His imperial majesty published a manifesto, setting forth his title to the crown of Spain, when Eugene was upon the point of entering Italy. The progress of his arms, under this general, made the French king resolve to send marshal Villeroy into Italy, in the room of marshal Catenat, who had not given satisfaction. But Eugene soon let him see, that numbers alone, in which the French were greatly superior, could not gain a victory; for he foiled him in every skirmish and engagement, and at length took him prisoner. This action of Eugene almost proved decisive, and was one of the boldest ever heard of. It was to surprise Cremona, and carry off Villeroy, and the garrison of that place. The design was conducted with so much secrecy, that the French had not the least suspicion of it. Eugene went to put himself at the head of a body he brought from the Oglio, and ordered another to come from the Parinezan at the same time, to force the bridge. He marched with all secrecy to Cremona; and sent in, through the ruins of an old aqueduct, men who got through, and forced one of the gates; so that he was within the town, before Villeroy had any apprehension of any army being near him. Awakened on a sudden with the noise, he got out to the street, and there was taken prisoner. At the instant that one of the German officers laid hold on him, he whispered him, and said, "I am marshal de Villeroy: I will give you ten thousand pistoles, and promise you a regiment, if you will carry me to the castle." But the officer answered him: "I have a long time faithfully served the emperor my master, and will not now betray him." So he was sent to the place where Eugene was; who sent him to one more secure, under a strong guard. But, notwithstanding this, the other body neglecting to come up at the time appointed, an Irish regiment secured the bridge; and so the design failed, although it was so well contrived, and so happily executed on one part. Eugene had but four thousand men with him, and the other body not being able to join him, he was forced to march back, which he did without any considerable loss, carrying marshal Villeroy and some other prisoners with him.

The queen of England now concerted measures with the emperor for declaring and carrying on a war with France. Her Britannic majesty highly resented the indignity offered to herself, and the wrong done the house of Austria, by the duke of Anjou's usurping the crown of Spain. She acted therefore to preserve the liberty and balance of Europe, to pull down the exorbitant power of France, and at the same time to revenge the affront offered her, by the king
of

of France's owning the pretended prince of Wales for king of her dominions. Eugene was made president of the council of war by the emperor, and all the world approved his choice; as indeed they well might, since this prince no sooner entered on the execution of his office, than affairs took quite a new turn. The nature and limits of our plan will not suffer us to enlarge upon the many memorable things, which were performed by this great statesman and soldier during the course of this war, which proved so fatal to the glory of Lewis XIV. The battles of Schellenburg, Blenheim, Turin, &c. &c. are so particularly related in almost every history, that we need not insist upon them here. In 1710, the enemies of Eugene, who had vowed his destruction, sent him a letter, with a paper enclosed; which was poisoned to such a degree, that it made his highness, with two or three more, who did but handle it, ready to swoon; and killed a dog immediately, upon his swallowing it, after it was greased. The next year, 1711, in April, the emperor Joseph died of the small-pox; when Eugene marched up into Germany to secure the election of his brother to the throne. The same year the grand-vizier sent one of his agas in embassy to his highness, who gave him a very splendid audience at Vienna, and received from him a letter, written with the grand-vizier's own hand, wherein he styles his highness, "the great pattern of Christian princes, president of the Aulic council of war to the emperor of the Romans, the most renowned and most excellent among the Christian princes, first peer among all the nations that believe in Christ, and best beloved vizier of the emperor of the Romans."

In 1712, after having treated with the States-General upon the proposals of peace then made by the court of France, he came over to England, to try, if it were possible to engage our court to go on with the war, for it met with great obstructions here; but was surprised to find, the day before his arrival, which was on Jan. 5, that his good friend the duke of Marlborough, was turned out of all his places. However, he concealed his uneasiness, and made a visit to the lord president of the council, and to the lord treasurer; and, having had an audience of the queen, the day after his arrival, he paid his compliments to the foreign ministers, and the new ministry, especially the duke of Ormond, whose friendship he courted for the good of the common cause. But, above all, he did not neglect his fast friend and companion in military labours, the discarded general; but passed his time chiefly with him. He was entertained by most of the nobility, and magnificently feasted in the city of London, by those merchants who had formerly contributed to the Silesian loan. But the courtiers, though they caressed him for his own worth, were not forward to bring his negotiations to an happy issue: nor did the queen, though she used him civilly, treat him with that distinction which was due to his high merit. She made him a present of a sword set with diamonds, worth about 5000*l*. which he wore on her birth-day; and had the honour, at night, to lead

lead her to and from the opera, performed on this occasion at court. After he had been told, that his master's affairs should be treated of at Utrecht, he had his audience of leave March the 13th, and the 17th set out to open the campaign in Flanders, where he experienced both good and ill fortune at Quesnoy and Landrecy.

In 1713, though forced to act only defensively on the Rhine against the French, who now threatened to over-run the empire, he nevertheless so signalized himself by his vigilance and conduct, that he obliged them to spend one whole summer in taking Landau and Friburg. March 6, 1714, he concluded with marshal Villars, at Rastadt, preliminary articles of a general peace between the Empire and France; which were signed by him, as his imperial majesty's plenipotentiary, September the 27th following, in a solemn treaty of peace, at Baden in Ergaw. Upon his return to Vienna, he was received with the loudest acclamations of joy by the people, and with the most cordial affection by the emperor, who presented him with a fine sword, richly adorned with diamonds. He now seemed to have some respite from the fatigues of war; but neither was this to last long: for, though peace was concluded with France, yet war was breaking out on the side of the Turks, who, in 1716, began to make extraordinary preparations. Eugene was sent with the command of the imperial army into Hungary, attacked the Turks in their camp, and obtained a complete victory over them. He took the important fortrefs of Temaswaer, after the Turks had been in possession of it 164 years; and next invested Belgrade, which he also took.

After making peace with the Turks, he had a long suspension from those glories which constantly attended his victorious sword: for, in the war which ensued between the emperor and the king of Spain, count Merci had the command of the army in Italy, and Eugene had no share in it, any further than in council; and, at the conclusion of it, when he was appointed the emperor's first plenipotentiary in the treaty of Vienna, in 1725. Next we find him engaged in a new scene of action, in the war between the emperor his master, and the kings of France, Spain, and Sardinia, in which, from 1733 to 1735, he experienced various success. This illustrious hero died at Vienna, April 10, 1736, in his 73d year. He was found dead in his bed, though he had been very gay the night before with company, whom he had entertained at supper, without making the least complaint; and it was supposed, that he was choked by an immoderate defluxion of rheum, with which it seems he was sometimes troubled.

Among the valuable effects left by prince Eugene, were found a rich crucifix, embellished with diamonds, which the emperor presented him with, upon his last campaign into Hungary; six gold hilted swords set with diamonds; one presented him by his late imperial majesty, another by queen Anne, a third by the late king of

Prussia, a fourth by George I. before his accession to the crown, a fifth by the republic of Holland, and a sixth by the state of Venice; an exceeding rich string of diamonds for a hat, with a buckle of the same; twenty gold watches set with diamonds; besides a prodigious quantity of silver plate, jewels, &c. to an immense value. He likewise left a large and curious library of books, among which were several rare manuscripts, besides a fine cabinet of medals, and other curiosities.

EULER (LEONARD) was born at Basil, on the 14th of April 1707; he was the son of Paul Euler, and of Margaret Brucker (of an illustrious family in letters) and spent the first year of his life at the village of Richen, of which place his father was minister. Being intended for the church, his father, who had himself studied under James Bernouilli, taught him mathematics, with a view to their proving the ground-work of his other studies, and in hopes that they would turn out a noble and useful secondary occupation; but they were destined to become a principal one; and Euler, assisted and perhaps secretly encouraged by John Bernouilli, who soon discovered that he was to be the greatest scholar he should ever turn out, soon declared his intention of devoting his life to the pursuit; an intention, which the wise father did not thwart, and which the sensible son did not so adhere to, as not to connect with it a more than common improvement in every other kind of useful learning, insomuch, that in his latter days men were wont to wonder how with such a superiority in one branch, he could have been so near eminence in all the rest. Upon the foundation of the Academy of Sciences at St. Petersburg, in 1723, by Catherine I. the two younger Bernouilli had gone thither, promising, when they set out to endeavour to procure Euler a place in it: they accordingly wrote to him soon after, to apply his mathematics to physiology; he did so, and studied physic under the best physicians at Basil, but at the same time, i. e. in 1727, published a dissertation on the nature and propagation of sound; and an answer to the question on the masting of ships, which the Academy of Sciences at Paris judged worthy of the accessit. Soon after this, he was called to St. Petersburg, and declared adjutant to the mathematical class in the academy, a class in which, from the circumstances of the times (Newton, Leibnitz, and so many other immortals having just ceased to live) no easy laurels were to be gathered. Euler now perfected the *calculus integralis*, which before was in its infancy: he was the inventor of a new kind of calculus, that of Sines; he simplified analytical operations; and, aided by these powerful helpmates, and the astonishing facility with which he knew how to subdue expressions the most intractable, he threw a new light on all the branches of the mathematics. But at Catherine's death the academy was threatened with extinction, by men who knew not the connection which arts and sciences

sciences have with the happiness of a people. Euler was offered and accepted a lieutenancy on board one of the Empress's ships, with the promise of speedy advancement. Luckily things changed, and our doctor-captain again found his own element, and was named Professor of Natural Philosophy in 1733, in the room of his friend John Bernouilli. The number of memoirs which Euler produced prior to this period is astonishing, but what he did in 1735 is almost incredible. An important calculation was to be made, without loss of time; the other academicians had demanded some months to do it. Euler asked three days—in three days he did it; but the fatigue threw him into a fever, and the fever left him not but without the loss of an eye, an admonition, I think, would have made ordinary men more sparing of the other. The great revolution, produced by the discovery of fluxions, had entirely changed the face of mechanics; still, however, there was no complete work on the science of motion, two or three only excepted, of which Euler felt the insufficiency. He saw, with pain, that the best works on the subject, viz. "Newton's Principia," and "Herman's Phoronomia," concealed the method by which these great men had come at so many wonderful discoveries, under a synthetic veil. In order to lift this up, Euler employed all the resources of that analysis which had served him so well on so many other occasions; and so uniting his own discoveries to those of other geometers, had them published by the academy in 1736. This placed Euler in the rank of the first geometricians then existing, and at a time when John Bernouilli was still living. Such labours demanded some relaxation; the only one which Euler admitted, was music, but even to this he could not go without the spirit of geometry went with him. They produced together the essay on a new theory of music, which was published in 1739, but not very well received, probably, because it contains too much geometry for a musician, and too much music for a geometrician. In 1740, his genius was again called forth by the academy of Paris (who, in 1738, had adjudged the prize to his paper on the nature and properties of fire) to discuss the question of the tides, which demanded a frightful number of calculations, and an entire new system of the world. This prize Euler did not gain alone; but he divided it with Maclaurin and D. Bernouilli, forming with them a triumvirate of candidates, which the altars of science had not often beheld. The agreement of the several memoirs of Euler and Bernouilli, on this occasion, is very remarkable. Though the one philosopher had set out on the principle of admitting vortices, which the other rejected, they not only arrived at the same end of the journey, but met several times on the road; for instance, in the determination of the tides under the frozen zone. Philosophy, indeed, led these two great men by two different paths; Bernouilli, who had more patience than his friend, sanctioned every physical hypothesis he was obliged to make by painful and laborious

experiment. These Euler's impetuous genius scorned; and, though his natural sagacity did not always supply the loss, he made amends by his superiority in analysis, as often as there was any occasion to simplify expressions, to adapt them to practice, and to recognize, by final formulæ, the nature of the result. In 1741, Euler received some very advantageous propositions from Frederic the second (who had just ascended the Prussian throne) to go and assist him in forming an academy of sciences, out of the wrecks of the Royal Society founded by Leibnitz. With these offers the tottering state of the St. Petersburg academy under the regency made it necessary for our philosopher to comply. He accordingly illuminated the last volume of the "*Melanges de Berlin*" with five essays, which are, perhaps, the best things in it, and contributed largely to the academical volumes, the first of which was published in 1744. No part of his multifarious labours is, perhaps, a more wonderful proof of the extensiveness and facility of his genius, than what he executed at Berlin, at a time when he contrived that the Petersburg acts should not suffer from the loss of him. In 1744, Euler published a complete treatise of isoperimetrical curves. The same year beheld the theory of the motions of the planets and comets; the well-known theory of magnetism, which gained the Paris prize; and the much-amended translation of Robins's "*Treatise on Gunnery*." In 1746, his "*Theory of Light and Colours*" overturned Newton's "*System of Emanations*;" as did another work, the (at that time triumphant) "*Monads of Wolfe and Leibnitz*." And now navigation was the only branch of useful knowledge, for which the labours of analysis and geometry had done nothing. The hydrographical part alone, and that which relates to the direction of the course of ships, had been treated by geometricians conjointly with nautical astronomy. Euler was the first who conceived and executed the project of making this a complete science. A memoir on the motion of floating bodies, communicated to the academy of St. Petersburg in 1735, by M. le Croix, was what gave him the first idea. His researches on the equilibrium of ships furnished him with the means of bringing the stability to a determined measure. His success encouraged him to go on, and produced the great work which the academy published in 1749, in which we find, in systematic order, the most sublime things in the theory of the equilibrium and motion of floating bodies, and on the existence of fluids; this was followed by a second part, which left nothing to be desired on the subject, except the turning it into a language easy of access, and divesting it of the calculations which prevented its being of general use. Accordingly, in 1773, from a conversation with Admiral Knowles, and other assistance, out of the "*Scientia Navalis*," 2 vols. 4to. was produced, the "*Theorie complete de la Construction & de la Manœuvre des Vaisseaux*." This work was instantly translated into

all languages, and the author received a present of 6000 livres from the French king: he had before had 300l. from the English parliament, for the theorems, by the assistance of which Meyer made his lunar tables.

And now it was time to collect, into one systematical and continued work, all the important discoveries on the infinitesimal analysis, which Euler had been making for thirty years, and which lay dispersed in the memoirs of the different academies. This, accordingly, our professor set about; but he prepared the way by an elementary work, containing all the previous requisites for this study. This is called "An Introduction to the Analysis of Infinitesimals," and is a work in which the author has exhausted all the doctrine of functions, whether algebraical or transcendental, by shewing their transformation, their resolution, and their development. This introduction was soon followed by the author's several lessons on the "calculus integralis" and "differentialis." Having engaged himself to Count Orlov, to furnish the academy with papers sufficient to fill their volumes for twenty years after his death, our philosopher is likely to keep his word, having presented seventy papers, through Mr. Golofkin, in the course of his life, and left two hundred and fifty more behind him; nor is there one of these but what contains a discovery, or something that may lead to one. The most ancient of these memoirs form the collection lately published, under the title of "Opuscula Analytica." Such was Mr. Euler's labours, and these his titles to immortality!

Some swimnings in the head, which seized him on the first days of September 1783, did not prevent his laying hold of a few facts, which reached him through the channel of the public papers, to calculate the motions of the aerostatical globes; and he even compassed a very difficult integration, which the calculation had engaged him in. But the decree was gone forth: on the 7th of September he talked with Mr. Lexell, who had come to dine with him, of the new planet, and discoursed with him upon other subjects, with his usual penetration. He was playing with one of his grand-children at tea-time, when he was seized with an apoplectic fit. "I am dying," said he before he lost his senses; and he ended his glorious life a few hours after, aged seventy-six years, five months, and three days.

Euler was twice married, and had thirteen children, four of whom only survived him. The eldest son was well known as his father's assistant and successor; the second is physician to the Empress; and the third is a Lieutenant-Colonel of artillery, and director of the armory at Sesterbeck. The daughter married Major Bell. From these children he had thirty-eight grandchildren.

EUNAPIUS, a native of Sardis in Lydia, flourished in the fourth century, under the emperors Valentinian, Valens, and Gratian.

tian. He was a celebrated sophist, a physician, and no inconsiderable historian. He was brought up by Chrysanthius, a sophist of noble birth, who was related to him by marriage; at whose request he wrote his book "Of the Lives of the Philosophers and Sophists," in which he frequently shews himself an enemy to Christianity. He wrote a history of the Cæsars, which he deduced from the reign of Claudius, where Herodian left off, down to that of Arcadius and Honorius. This history is lost; but the loss is better to be borne, because we have the substance of it in Zosimus, who is supposed to have done little more than copy it. We have no remains of Eunapius, but his "Lives of the Sophists," except a small fragment of his history, which is printed at the end of some editions of it: though Fabricius is of opinion, that this fragment belongs to another Eunapius, who lived somewhat earlier.

EUNOMIUS, an heresiarch of the fourth century, was born at Dacora, a town of Cappadocia, and was the son of a peasant: but not relishing a country life, he went to Constantinople, and afterwards to Alexandria, where he became the disciple and secretary of Etius. He was abundantly more subtle than his master, as well as more bold in propagating the doctrines of his sect, who have since been called Eunomians. He then returned to Antioch, where he was ordained a deacon by Eudoxus, bishop of that place; but being sent to defend Eudoxus against Basil of Ancyra, before the emperor Constantius, he was seized upon the road by the partisans of Basil, and banished to Mide, a town of Phrygia. He returned to Constantinople, and in 360 was made bishop of Cyzicum by his protector Eudoxus, who advised him to conceal his doctrine: but Eunomius was incapable of following this advice, and gave so much disturbance to the church by the intemperance of his zeal, that Eudoxus himself, by the order of Constantius, was obliged to depose him from his bishopric, and he was that very year banished again. He retired to a house which he had in Chalcedonia, where he concealed the tyrant Procopius in 365; and, being accused by the emperor Valens of having afforded shelter to his enemy, was by him banished a third time to Mauritania. Valens, bishop of Mursa, got him recalled; and he was next banished to the isle of Naxos, for disturbing the peace of the church. He again returned to Chalcedonia; but Theodosius the Elder obliged him to quit that place, and sent him first to Halmyris, a desert of Mæsia near the Danube, and afterwards to Casarea of Cappadocia: where, however, the inhabitants would not suffer him to continue, because he had formerly written against Basil, their bishop. Tired at length with being tossed about, as indeed he well might, he petitioned to retreat to the place of his birth; at which he died very old about 394, after having experienced great variety of sufferings. Eunomius wrote many things:

and

and his writings were so highly esteemed by his followers, that they thought their authority preferable to that of the Gospels.

EUPHRANOR, an excellent sculptor and painter of antiquity, flourished about 362 years before Christ. He wrote several volumes of the art of colouring, and of symmetry: yet is said to have fallen into the same error with Zeuxis, of making his heads too big, in proportion to the other parts. His conceptions were noble and elevated, his style masculine and bold: and he was the first who signalized himself by representing the majesty of heroes.

EUPOLIS. See CRATINUS.

EURIPIDES, an ancient Greek poet, who excelled in tragedy, was born of a creditable Athenian family; especially on his mother Clito's side, whom Suidas reports to have been nobly descended, though Aristophanes in jest calls her a cabbage-seller, and Valerius Maximus has recorded it in earnest. He was born in the island Salamis, whither his father and mother had fled, with a great many other eminent families of Athens, upon the formidable design of Xerxes against Greece: and his birth is supposed to have happened in the first year of the 75th Olympiad.

The occasion of his applying himself to dramatic poetry was the extreme danger his master Anaxagoras had incurred by his philosophy: who, under the notion of despising the public gods, was banished Athens by the fury of the mob, and had the good fortune to come off with his life. He was then eighteen: however, his works will evidently shew, that he did not afterwards lay aside the study of morality and physics. He wrote a great number of tragedies, which were highly esteemed both in his lifetime and after his death: and Quintilian, among many others, thought him the best of all the tragic poets.

It has been wondered, that the Roman poets should celebrate Sophocles, Æschylus, and Thespis, as Virgil, Propertius, and Horace have done, yet should make no mention of Euripides: but the reason assigned for this omission is, that the syllables which compose his name were not suited to hexameter verse, and not that they thought him inferior, at least not to Æschylus and Thespis. Varro relates, that out of the 75 tragedies written by him, five only gained the victory; yet observes, that most of those who conquered him were wretched poetsasters. However, his pieces were prodigiously applauded; and nothing can better demonstrate the high esteem they were in, than the service they did to the Athenians in Sicily. The Athenian army under the command of Nicias suffered all the calamities that ill fortune can possibly reduce men to. The victors made a most cruel advantage of their victories: but although they treated the Athenian soldiers with

with so much inhumanity, yet they were extremely kind to such as could repeat any of Euripides's verses.

It was almost impossible for two great poets, such as Sophocles and Euripides, who were contemporary, and aspired to the same glory, to love one another, or to continue long in friendship. Accordingly they fell out; and Athenæus relates several particulars of their quarrel, which are no way honourable to them. Nevertheless, Sophocles discovered a great esteem for Euripides, when he heard of his death: he caused a tragedy to be represented, in which he himself appeared in a mourning habit, and made his actors take off their crowns. There are several passages in his tragedies against women; and it cannot be denied, that he took a pleasure in railing at the fair sex, on which account he acquired the name of a woman-hater. He married a wife when he was three and twenty years old, by whom he had three sons; and, after the dissolute life of this first wife had forced him to divorce her, he married a second, who proved at least as disorderly. Though Suidas has distinguished Euripides by the title of woman-hater, yet Athenæus calls him a woman-lover. He assures us, that this poet was very fond of the fair sex, and that Sophocles hearing somebody say, that he bore a mortal hatred to them; "I own he does," says Sophocles, "in his tragedies, but he is passionately fond of them in bed." Agreeable to this notion of his chastity, some authors say, that, desirous to make use of the privilege allowed at Athens of marrying two wives, he took two together, but made so ill a choice, that they quite wore out his patience, and raised in him an aversion to the whole sex.

Archelaus, king of Macedonia, was fond of learned men, invited them to his court by acts of munificence, gave them a most gracious reception, and often raised them to very high honours. Thus he behaved to Euripides, about a year after the Sicilian defeat, whom, if Solinus may be credited, he made his prime minister. The advanced age of Euripides, and the chastity which many writers ascribe to him, should restrain us from believing too hastily the amorous adventures which are said to have befallen him at Macedon. He was seventy-two, when he went to that court; and it has always been acknowledged, that he never was inclined to unnatural amours. He had passed but few years there, when an unhappy accident concluded his life. He was walking in a wood, and, according to his usual manner, in deep meditation; when, unfortunately happening upon Archelaus's hounds, he was by them torn to pieces. It is not certain, whether his death happened by chance, or through envy of some of the courtiers. However, Archelaus buried him with great magnificence; and, not contented with solemnizing his funeral obsequies, he also cut his hair, and assumed all the marks of grief. He was near seventy-five

five years old when he died: he was a man of great gravity and severity in his conduct, and regardless of pleasures.

He is, of all writers, remarkable for having interspersed moral reflections and philosophical aphorisms in his dramatic pieces; and, it is generally thought, he has done it too frequently. He used to shut himself up in a gloomy cave, and there compose his works. This cave was in the isle of Salamis, and Aulus Gellius had the curiosity to go into it. He composed his verses with great difficulty. There are now extant but nineteen of his tragedies, and part of a twentieth; though Suidas says, that he composed ninety-two. Suidas says also, that, according to others, he wrote seventy-five only; but Barnes found the titles of eighty-four. There had been five editions of all his plays, in Greek, with Latin versions; one by Joshua Barnes, in 1694, in folio, Cambridge; another in 1778, was published from the Clarendon press at Oxford, with all the necessary care of having collated MSS. with learned notes, and the Latin version amended, by Samuel Musgrave, M. D.

EUSDEN (LAWRENCE), descended from a good family in Ireland, and son of Dr. Eusden, rector of Spotsworth in Yorkshire, was educated at Trinity-College, Cambridge; after which he went into orders; and was for some time chaplain to Richard Lord Willoughby de Broke. His first patron was the celebrated Lord Halifax, whose poem "On the Battle of the Boyne," Eusden translated into Latin. He was also esteemed by the duke of Newcastle, on whose marriage with lady Henrietta Godolphin he wrote an Epithalamium, for which, upon the death of Rowe, he was by his grace (who was then lord chamberlain, and considered the verses as an elegant compliment) preferred in 1718 to the laureatship. He had several enemies; and, among others, Pope, who put him into his *Dunciad*; though we do not know what provocation he gave to any of them, unless by being raised to the dignity of the laurel. Perhaps great part of the ridicule, which has been thrown on Eusden, may arise from his succeeding so ingenious a poet as Rowe. It is observed, that Eusden set out well in life, but afterwards turned out a drunkard, and befottered his faculties away. He died at his rectory at Coningsby, Lincolnshire, the 27th of September 1730; and left behind him in MS. a translation of the works of Tasso, with a life of that poet. Some of his best poems may be seen in Nichols's "Select Collection."

EUSEBIUS, surnamed Pamphilus, from his friendship with Pamphilus the Martyr, and an eminent ecclesiastical historian, was born in Palestine, about A.D. 267. Cave thinks it probable, that he was born at Cæsarea; but we are not certain as to the place of his birth. We have no account who were his parents,

nor who his masters: but he tells us himself, that he was educated in Palestine, and saw Constantine there, while he travelled through that country in the retinue of Diocletian. He was ordained priest by Agapius, bishop of Cæsarea, where he contracted an intimacy with Pamphilus, an eminent presbyter of that church. During the persecution under the Diocletian, he exhorted the Christians to suffer resolutely for the faith of Christ; and particularly assisted his friend Pamphilus, who suffered martyrdom after two years imprisonment. In the time of the same persecution, he went to Tyre, where he was an eye-witness of the glorious combats of the five Egyptian martyrs. He was likewise in Egypt and at Thebais, where he saw the admirable constancy of many martyrs of both sexes. He has been reproached with having offered incense to idols in this persecution, in order to free himself from prison. But Cave very justly remarks, that had he really sacrificed, the discipline of the church was then so rigid, he would have been degraded from his orders; at least, would never have been advanced to the episcopal dignity.

When the persecution was over, and peace restored to the church, Eusebius was elected bishop of Cæsarea, in the room of Agapius, who was dead; and this was about the year 313. He had afterwards a considerable share in the contest relating to Arius, priest of Alexandria; whose cause he, as well as other bishops of Palestine, defended at first, upon a persuasion that Arius had been unjustly persecuted by Alexander, bishop of Alexandria. He not only wrote to that bishop in favour of Arius, but likewise, not being able to procure his restoration, he permitted him and his followers to preserve their rank, and to hold in their churches the ordinary assemblies of the faithful, on condition that they should submit to their bishop, and entreat him to restore them to communion. He assisted at the council of Nice, held in 325, and made a speech to the emperor Constantine, at whose right-hand he was placed, when he came to the council. He at first refused to admit of the term **CONSUBSTANTIAL**; and the long and formal opposition which he made to it occasioned a suspicion that he was not altogether sincere, when he subscribed, as he did at length, to the Nicene creed. About 330, he was present at the council of Antioch, in which Eustathius, bishop of that city, was deposed: but though he consented to his deposition, and was elected to the see of Antioch in his room, he absolutely refused it; and when the bishops wrote to Constantine to desire him to oblige Eusebius to consent to the election, he wrote also to the emperor, to request him that he would not urge him to accept of it: which Constantine readily granted, and at the same time commended his moderation. Eusebius assisted at the council of Tyre held in 335 against Athanasius; and at the assembly of bishops at Jerusalem, when the church was dedicated there. He was sent by those bishops to Constantine, to defend

what

what they had done against Athanasius : and it was then, that he pronounced his panegyric upon that emperor, during the public rejoicings in the 30th year of his reign, which was the last of his life. He was honoured with very particular marks of Constantine's esteem : he frequently received letters from him, several of which are inserted in his books ; and he was often invited to the emperor's table, and admitted into private discourse with him. When Constantine wanted copies of the scriptures, for the use of those churches which he had built at Constantinople, he committed the care of transcribing them to Eusebius, whom he knew to be well skilled in those affairs : and when Eusebius dedicated to him his book " concerning Easter," he ordered it immediately to be translated into Latin, and desired our author to communicate as soon as possible the other works of that nature which he had then in hand.

Eusebius did not long survive Constantine, for he died about 338, according to Dupin ; or 340, according to Valesius. He wrote several great and important works, of which among those that are extant we have, 1. " Chronicon : " divided into two parts, and carried down to A. D. 325 ; in which, not long before the council of Nice, Cave supposes this work to have been finished. The first part, which is at present extremely mutilated, contains an history of the Chaldeans, Assyrians, Medes, Persians, Lydians, Jews, Egyptians, &c. from the creation of the world. In the second part, which is called " Canon Chronicus," he digests the history of the several nations according to the order of time. St. Jerom translated both parts into Latin : but we have remaining of the version of the first part only some extracts, containing the names of the kings, printed with the translation of the second part. It was printed at Basil, and afterwards published more accurately by Arnauld de Pontac, bishop of Baras, at Bourdeaux in 1604. But no person ever undertook to collect the Greek fragments of the original, till Joseph Scaliger published them at Leyden, 1606, in folio. There was another edition, much enlarged, printed at Amsterdam in 1658, in two volumes folio, under the care of Alexander Morus. 2. " Præparationis Evangelicæ, libri XV." 3. " De Demonstratione Evangelicâ." We have of this book only ten books extant, though Eusebius wrote twenty. A beautiful edition of this and the former work was printed in Greek by Robert Stephens in 1544 and 1545, in two volumes, folio. They were reprinted at Paris 1628, in two volumes folio, with a new version of the book " De Præparatione " by the Jesuit Francis Vigerus, and with Donatus's translation of the book " De Demonstratione." 4. " Historiæ Ecclesiasticæ, libri V." It contains the history of the church from the beginning to the death of Licinius the elder, which includes a period of 324 years. At the end of the eighth book, we find a small treatise " Of the martyrs of Palestine ;"

Palestine;" in which he describes the martyrdom of those who suffered for the faith of Christ in that province. This has been erroneously confounded with the 8th book of the history; whereas it is a separate tract, which serves for a supplement to that book. The ecclesiastical history has been often translated and printed: but the best edition is that of Henry Valesius, who, having remarked the defects of all the former translations, undertook a new one, which he has joined to the Greek text revised by four manuscripts, and added notes full of erudition. Valesius's edition was printed at Paris in 1659 and 1671, and at Francfort in 1672, with the rest of the ecclesiastical historians. It was printed again at Cambridge in 1720, in three volumes folio, by William Reading: who has joined to the notes of Valesius such observations of modern authors as he had picked up here and there. 5. "*Contra Hieroclem liber.*" Hierocles had written a book, under the name of Philalethes, against the Christian religion; in which, to render it ridiculous, he had compared Apollonius Tyanæus with Christ, affirming, that the former had worked miracles as well as the latter, and was ascended to heaven as well as he. Against this work of Hierocles, Eusebius's book was written; and it is printed at the end of the "*De Demonstratione Evangelicâ,*" and at the end of Philostratus "*De vitâ Apollonii.*" 6. "*Contra Marcellum, libri II.*" and "*De Ecclesiastica Theologia, libri III.*" This work was designed to confute Marcellus, bishop of Ancyra, who was condemned for Sabellianism in the synod at Constantinople in 336; and it was written at the desire of that synod. It is subjoined also to the book "*De Demonstratione.*" 7. "*Epistola ad Cæsarienses de fide Nicæna.*" Socrates and Theodoret have preserved this in their ecclesiastical histories. 8. "*De locis Hebraicis,* containing a geographical description of all the countries, cities, and places, mentioned in the Old Testament. It was translated into Latin, and at the same time enlarged and corrected by St. Jerom. The original with that translation, and a new version, with learned notes, was published by James Bonfrerius at Paris in 1631 and 1659. 9. "*Oratio de laudibus Constantini.*" This is printed at the end of the ecclesiastical history. 10. "*De vitâ Constantini, libri IV.*" This is rather a panegyric than a life, being written in a florid and oratorical style. Some have denied this to be Eusebius's; but Cave thinks their arguments so inconsiderable, as not to deserve a particular answer. It is subjoined to the ecclesiastical history. 11. "*Expositio in Canticum Canticorum.*" This was not written entirely by Eusebius, but compiled partly out of his writings, and partly out of those of Athanasius, Didymus, Nyssen, and others. It was published in Greek with Polychronius and Psellus by Meursius at Leyden 1617 in 4to. 12. "*Vitæ prophetarum,* ascribed to Eusebius in an ancient manuscript, and published with the commentaries of Procopius on Isaiah, in Greek

and Latin, by Curterius, at Paris, 1580, in folio. 13. "Canones sacrorum evangeliorum X." The translation of these by St. Jerom is published among that father's works, and in the "Bibliotheca patrum." 14. "Apologiæ pro Origene liber primus," translated by Ruffinus, is published in St. Jerom's works. St. Jerom tells us, that Eusebius was the sole author of the "Six Books of the Apology for Origen," ascribed to his friend Pamphilus; but it is evident from the testimony of Eusebius himself, and from that of Photius, that he wrote the five first books in conjunction with Pamphilus, and added the sixth after the death of that martyr. The Latin translation of the first book of this work is all that we have remaining of it. 15. "Sermo in illud, *Sero sabbatorum*. Item, *De Angelis ad monumentum visis*." These two sermons were published in Greek and Latin by Combefisius. Besides these works of Eusebius, there are several extant in MS. which have not yet been published; and the titles of several, which are not extant.

Eusebius was a man of extensive learning, but his style neither agreeable nor polite. He was one of the most learned men of antiquity, and there was none among the Greek writers, who had read so much; but he never applied himself to the polishing of his works, and was very negligent in his diction.

EUSTATHIUS, a very learned Greek, was born at Constantinople, and flourished about A. D. 1170. He was educated for the church; was first a monk, then deacon of the great church at Constantinople, then bishop of Myra elect, and lastly, before he was consecrated for Myra, translated to the archbishopric of Thessalonica. Many things are recorded, of which he is said to have been the author; but the works for which he is chiefly memorable are his "Commentaries upon Homer and Dionysius's Periegesis." His "Commentaries upon Homer" were first published with that poet at Rome in 1550, under the pontificate of Julius III. to whom they were dedicated; and were reprinted by Frobenius at Basil ten years after. They are very copious, and frequently illustrate the text; but they are principally valued by grammarians, for the great assistance they afford, in understanding the Greek language. The learned Duport, in his "Gnomologiæ Homericæ," makes a matter of wonder of it, that Eustathius, who was a Christian and an archbishop, should never mention Holy Scripture, and very seldom the ecclesiastical writers, throughout his commentaries, though he had so many opportunities of mentioning both. His "Commentaries upon the Periegesis of Dionysius," were first published at Paris in 1577, but very imperfectly; they were greatly augmented by Fabricius, who supplied a vast hiatus between verses 889 and 917; and this edition was inserted in its proper place by Hudson, in his edition at Oxford, 1697, 8vo. When Eustathius died,

died, and at what age, we know not ; but he appears to have been alive in 1194.

EUTROPIUS (FLAVIUS), an Italian sophist, as Suidas calls him, wrote a compendious history of Roman affairs, divided into ten books, from the foundation of the city to the reign of Valens, to whom it was dedicated : that is, to A. D. 364. He was secretary to Constantine the Great, and afterwards served as a soldier under Julian the Apostate, whom he attended in his expedition against the Persians. There have been two opinions about his religion, some supposing him to have been a Christian, others a Heathen. But they seem to have more reason on their side, who conclude him to have been an Heathen, not only from his situation and character under Julian, but from the testimony of Nicephorus Gregoras, who declares him to have been “ of the same age and sect ” with that emperor. The best edition of his history is that of Mrs. Le Fevre, afterwards madam Dacier, which was published for the use of the dauphin, at Paris, 1683, in 4to. At the end of the tenth book, he promises another historical work, or rather a continuation of this ; but death, we suppose, prevented the execution of his purpose.

EUTYCHIUS, a Christian author, of the sect of the Melchites, was born at Cairo in Egypt, 876, and became eminent in the knowledge of physic ; which he practised with so much success and reputation, that even the Mahometans reckoned him one of the best physicians in his time. Towards the latter part of his life, he applied himself to divinity ; and was chosen, in 933, patriarch of Alexandria. He then took the name of Eutychius ; for his Arabic name was Said Ebn Batrik. He had the misfortune not to be very acceptable to his people ; for there were continual jars between them, from his first accession to the see, to the time of his death, which happened in 950. He wrote Annals from the beginning of the world to the year 900 ; in which may be found many things which occur no where else, but certainly many more which were collected from lying legends, and are entirely fabulous. An extract from these Annals, under the title of “ Annals of the church of Alexandria, was published by Selden, in Arabic and Latin, in 1642, 4to. and the Annals entire were published by Pocock, in Arabic and Latin, in 1659, 4to. with a preface and notes by Selden. Besides these, Eutychius wrote a book “ De rebus Siciliæ,” after it was taken by the Saracens ; the manuscript of which is now in the public library at Cambridge, subjoined to the Annals ; also “ A Disputation between the Heterodox and the Christians : ” together with some small medical performances.

EVAGRIUS SCHOLASTICUS, an ancient ecclesiastical historian, was born at Epiphania, a city of Syria Secunda, about the
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year 536. He was sent to a grammar-school at four years of age; and, two years after, was seized with the plague, as he himself informs us. He says, that this pestilence raged two and fifty years, and in a manner desolated the earth; and that he afterwards lost, during the several stages of it, many of his children, his wife, and several of his relations and servants. Quitting the grammar-school, he applied himself to rhetoric; and making a great progress in that art, was registered among the advocates, whence he obtained the name of Scholasticus, this term signifying a lawyer. He practised law at Antioch, where he gained the friendship of George the patriarch of that city, and was made his counsellor and assessor. His authority appears to have been great in that city; for, in 592, when, deprived of his wife and children, he married again, and took a young virgin of that city, an holiday was kept, and a public festival celebrated both in pompous shews, and about his marriage-bed. In the reign of Tiberius Constantinus, he had the dignity of quæstor conferred upon him; and, not long after, when he had made an oration in praise of Mauricius Augustus, upon the birth of Theodosius, he was appointed prefect by Mauricius. In 589, he attended George of Antioch to Constantinople, in quality of counsellor, when he appealed to the emperor and synod upon an accusation of incest, brought against him by a silversmith. After this, he published "Six Books of Ecclesiastical History;" beginning with the year 431, where Theodoret, Socrates, and Sozomen, conclude, and ending with 594. It is not certain when he died. His ecclesiastical history was published in Greek by Robert Stephens, Paris, 1544; at Geneva, in Greek and Latin, in 1612; at Paris in 1673, with a new version and notes by Henry Valesius; and afterwards republished at Cambridge in 1720, by William Reading, with additional notes of various authors: all of them, in folio.

Besides this history, there were "Letters, Relations, Decrees, Orations, and Disputations," written chiefly in the name of Gregory of Antioch: but these are now lost: as is likewise his "Panegyric to the emperor Mauricius, upon the birth of Theodosius."

EVANS (JOHN), a Welsh conjurer, who is said to have applied his mind to astrology, after he had continued some time in the university of Oxford, where he was brought up. Then, entering into orders, he obtained a cure in Staffordshire; but was forced to fly from it some years after, not only on account of debaucheries, for which he was infamous, but for "giving judgment upon things lost, which," as Lilly saith, "is the only shame of astrology." He is described as the most saturnine person that ever was beheld; of a middle stature, broad forehead, beetle-browed, thick-shouldered, flat-nosed, full-lipped, down-looked, of black curling stiff-hair,

and splay-footed. But says Wood, to give him his due, he had a most piercing judgment, naturally, upon a figure of theft, and many other questions; though for money he would at any time give contrary judgment. He was addicted to drinking, we are told, as well as whoring; and, in his liquor, was so very quarrelsome and abusive, that he was seldom without a black eye, or a bruise of some kind or other. He made a great many antimonial cups, upon the sale of which he principally subsisted. After he was forced from Enfield, he retired with his family to London; where Lilly found him in 1632, and received from him instructions in astrology. He published several almanacs and prognostications.

EVANS (ABEL), though a man of genius, the friend of the first poets of the times, and applauded by them, is now hardly known. He is generally styled Dr. Evans the Epigrammist, and was one of the Oxford wits. He is mentioned in the Dunciad, in company with Dr. Young and Dean Swift, as one of the authors whose works had been claimed by James More Smith. Dr. Evans was of St. John the Baptist's College, Oxford; and took the degree of M. A. March 23, 1699; that of B. D. April 26, 1705; and D. D. May 16, 1711. He was burfar to his college; vicar of St. Gyles's, Oxford; and appears to have been intimate with Mr. Pope, to whom there are two letters by him in print, in one of which the initial letter W. (intended for his Christian name) is by mistake put instead of that by which he used to sign himself. A good specimen of his poems may be seen in Nichols's "Select Collection;" particularly "The Apparation, occasioned by the Publication of Tindal's Rights of the Christian Church;" "Vertumnus, an Epistle to Mr. Jacob Eobart, 1713;" and some of his best epigrams.

EVELYN (JOHN, Esq.), one of the greatest natural philosophers that England has produced, was born at Wotton in Surrey, the seat of his father Richard Evelyn, Esq. Oct. 31, 1620. He was descended from a very ancient family, which flourished in Shropshire; and was first settled at Wotton, in the reign of Elizabeth. He was instructed in grammar learning at Lewes in Sussex; whence, in 1637, he was removed, and entered a gentleman commoner at Balliol-College in Oxford. He remained there about three years, prosecuting his studies with great diligence; and then removed to the Middle-Temple, in order to add a competent knowledge of the laws of his country to his philological and philosophical acquisitions. Upon the breaking out of the civil war, he repaired to Oxford; where he obtained leave from Charles I. under his own hand, to travel abroad for the completion of his education. In 1644, he left England, in order to make the tour of Europe; which he performed very successfully, making it his business to in-
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quire carefully into the state of the sciences, and the improvements made in all useful arts, wherever he came. He spent some time at Rome, and happened to be there at the time of Laud's death; which gave him an opportunity of vindicating, in some measure, the memory of that honest, but rash and zealous man.

He visited also other parts of Italy, for the sake of improving himself in architecture, painting, the knowledge of antiquities, medals, and the like. His early affection to, and skill in, the fine arts, appeared during his travels; for we find, that he delineated on the spot the prospects of several remarkable places that lie betwixt Rome and Naples: more particularly, "The Three Taverns, or the Forum of Appius," mentioned in the Acts of the Apostles; "The Promontory of Anxur; A Prospect of Naples from Mount Vesuvius; A Prospect of Vesuvius, as it appears towards Naples; The Mouth of Mount Vesuvius: all which were engraved from our Author's Sketches by Hoare, an eminent Artist at that Time." He returned to Paris in 1647; where, being recommended to Sir Richard Browne, the king's minister there, he made his addresses to his only daughter Mary, whom he soon after married, and by whom he became possessed of Sayes-Court, near Deptford in Kent, where he resided after his return to England, which was about 1651. Some time before this, he had commenced author; and the following pieces seem to have been the first productions of his pen: 1. "Of Liberty and Servitude, 1649," 12mo. translated from the French. 2. "A Character of England, as it was lately presented in a Letter to a Nobleman of France, with Reflections on Gallus Castratus, 1651," 16mo. The third edition of this book appeared in 1659: at present it is very scarce. 3. "The State of France, 1652," 8vo. 4. "An Essay on the first Book of Lucretius, interpreted and made into English verse, 1656," 8vo. This translation was decorated with a frontispiece, designed by his ingenious lady; and with a panegyric copy of verses by Mr. Waller, prefixed to it. 5. "The French Gardener; instructing how to cultivate all Sorts of Fruit-Trees and Herbs for the Garden, 1658," and several times after. In most of the editions is added, "The English Gardener indicated by John Rose, Gardener to king Charles II. with a Tract of the making and ordering of Wines in France." The third edition of this "French Gardener," which came out in 1676, was illustrated with sculptures. 6. "The Golden Book of St. Chrysostom, concerning the Education of Children, 1659," 12mo.

The situation of public affairs induced him to live very retired at Sayes-Court; and so fond was he of this rural scene, that he was desirous of making it his settled course of life. This studious disposition, together with his disgust of the world, occasioned by the violence and confusion of the times, was so strong, that he actually proposed to Mr. Boyle the raising a kind of College for

the reception of persons of the same turn of mind ; where they might enjoy the pleasure of society, and at the same time pass their days without care or interruption. His letter to Mr. Boyle, in which this plan of a college is contained, is dated Sept. 3, 1659, and exhibits an agreeable portrait of his philosophic and contemplative mind : it is printed in Boyle's works. Nevertheless, upon a prospect of the king's restoration, like a good patriot, he made some change in his sentiments, quitting philosophy for politics ; and, upon an attempt being made to damp the desires of the people for the king's return, he drew his pen in defence of the royal person and cause. He published, 7. " An Apology for the royal Party, written in a Letter to a Person of the late Council of State : with a Touch at the pretended Plea of the Army, 1659," 4to. Soon after came out a piece, entitled, " News from Brussels, in a Letter from a near Attendant on his Majesty's Person, to a Person of Honour here, dated March 10, 1659." The design of this pretended letter was to represent the character of Charles II. in as bad a light as possible ; and intended to destroy the impression which had been propagated to his advantage. All the king's friends were extremely alarmed at this attempt, and Mr. Evelyn as much as any of them : who, to furnish an antidote to this poison with all possible speed, sent abroad, in a week's time, a complete answer, entitled, 8. " The late News or Message from Brussels unmasked, 1659," 4to.

Immediately after the king's return, he was introduced to, and graciously received by him ; nor was it long before he received a singular mark of the king's esteem for and confidence in him : for he was chosen by his majesty to draw up " A Narrative of a Dispute and Quarrel for Precedence, which happened between the Spanish and French Ambassadors," and which would have occasioned a war between those nations, if the king of Spain, though he gained the better in the present scuffle, had not agreed to yield precedence to the French upon all future occasions without any dispute. He began now to enter into the active scenes of life, but yet without bidding adieu to his studies ; on the contrary, he published, in the space of a few months, no less than four pieces : as, 9. " A Panegyric at his Majesty, King Charles the Second's Coronation, 1661," folio. 10. " Instructions concerning the erecting of a Library, translated from the French of Gabriel Naudé, with some Improvements by himself, 1661." 11. " Fumifugium : or, the Inconveniencies of the Air and the Smoke of London dissipated. Together with some Remedies humbly proposed, 1661," 4to. 12. " Tyrannus ; or, the Mode : in a Discourse of Sumptuary Laws, 1661," 8vo. In 1662, when the Royal Society was established, he was appointed one of the first fellows and council. He had given a proof the same year, how well he deserved that distinction, by a small but excellent work, entitled,

entitled, 13. "Sculptura: or, the History and Art of Chalcography and Engraving in Copper, with an ample Enumeration of the most renowned masters and their works. To which is annexed a new manner of Engraving or Mezzotinto, communicated by his highness, prince Rupert, to the Author of this Treatise, 1662," 12mo. A second edition of this work, which was become exceedingly scarce and dear, was printed in 1755, 12mo. "containing some Corrections and Additions taken from the Margin of the Author's printed Copy, an etching of his Head, an exact Copy of the Mezzotinto done by Prince Rupert, a Translation of all the Greek and Latin Passages, and Memoirs of the Author's Life."

Upon the first appearance of the nation's being obliged to engage in a war with the Dutch, the king thought proper to appoint commissioners to take care of the sick and wounded, and Mr. Evelyn was one of the number, having all the ports between Dover and Portsmouth for his district. This was in 1664; within the compass of which year his literary labours were not only as great, but even greater, than in any of those preceding. This arose from his earnest desire to support the credit of the royal society; and to convince the world, that philosophy was not barely an amusement, fit only to employ melancholic and speculative people, but an high and useful science, worthy the attention of men of the greatest parts, and capable of contributing in a supreme degree to the welfare of the nation. With this view he published, 14. "Sylva: or, a Discourse of Forest Trees, and the Propagation of Timber in his Majesty's Dominions. To which is annexed, Pomona: or, an Appendix concerning Fruit-Trees, in Relation to Cyder; the making and several Ways of ordering it, 1664," folio. This has undergone several editions: in 1776, it appeared with notes by A. Hunter, M. D. F. R. S.

As a diligent perusal of this last useful treatise would animate our nobility and gentry to improve their estates by the never-failing methods there recommended, so an attentive study of our author's next work might perhaps contrive to put a stop to the disproportioned and deformed edifices, so prevailing at present, under the name of Gothic and Chinese. It is entitled, 15. "A Parallel of the ancient Architecture with the modern, in a Collection of Ten principal Authors, who have written upon the five Orders, viz. Palladio and Scamozzi, Gerlio and Vignola, D. Barbaro and Catinello, L. B. Alberti and Viola, Bullart and De Lorme, compared with one another. The three Orders, Doric, Ionic, and Corinthian, comprise the first Part of this Treatise: and the Latin, Tuscan, and Composite, the latter. Written in French by Rowland Freart, Sieur de Chambray: made English for the Benefit of Builders. To which is added, an Account of Architects and Architecture, in an historical and etymological Explanation of cer-

tain Terms, particularly affected by Architects. With Leo Baptista Alberti's Treatise of Statues, 1664," folio. This work, as well as the former, is dedicated to Charles II. A second edition was published in 1669; a third in 1697; and a fourth in 1733, to which is annexed, "The Elements of Architecture, collected by Sir Henry Wotton, and also other large Additions." 16. "*Μυστήριον τῆς Αἰσχρίας*: that is, another Part of the Mystery of Jesuitism, or the new Heresy of the Jesuits, publicly maintained at Paris in the College of Clermont, the 12th of December 1661, declared to all the Bishops of France, according to the Copy printed at Paris. Together with the imaginary Heresy, in three Letters: with divers other Particulars relating to this abominable Mystery, never before published in English, 1664," 8vo. This is the only piece of a controversial turn among his works. It has not indeed his name to it: but that it is really his, we learn from a letter of his to Mr. Boyle. 17. "Kalendarium Hortense: or, the Gardener's Almanack, directing what he is to do monthly throughout the Year, and what Fruits and Flowers are in prime, 1664," 8vo.

About this time Oxford received a noble and lasting testimony of his gratitude to the place of his education: for it was he who prevailed with lord Henry Howard to bestow the Arundelian marbles, then remaining in the garden of Arundel-House in London, on that university. Lord Howard was also strongly importuned by him to send to Oxford an exquisite statue of Minerva: but the sudden death of that lord prevented its removal from Arundel-House. He spent his time at this juncture in a manner as pleasing as he could wish: he had great credit at court, and great reputation in the world; was one of the commissioners for rebuilding St. Paul's; attended the meetings of the Royal Society with great regularity; and was punctual in the discharge of his office as a commissioner of the sick and wounded. Yet, in the midst of his employments, he found leisure to add fresh works to those he had already published: as, 18. "The History of the three late famous Impostors, viz. Padre Ottomano, pretended Son and Heir to the late Grand Seignior; Mahomet Bei, a pretended Prince of the Ottoman family, but in truth a Wallachjan Counterfeit; and Sabbata Levi, the supposed Messiah of the Jews, in the Year 1666; with a brief Account of the Ground and Occasion of the present War between the Turk and Venetian: together with the Cause and final Extirpation, Destruction, and Exile, of the Jews out of the Empire of Persia, 1668," 8vo. This work was highly commended in the "*Acta eruditorum Lipsiensium*" for the year 1690, with this remarkable circumstance, that the pretended Mahomet Bei was at that very time in the city of Leipzig. Mackenzie, an admired essay-writer, having written "A Panegyric on Solitude," our author, by way of antidote, published a piece, entitled, 19.

"Public

“Public Employment and an active Life, with all its Appanages, preferred to Solitude, 1667,” 12mo. 20. “An Idea of the Perfection of Painting: demonstrated from the Principles of Art, and by Examples conformable to the Observations, which Pliny and Quintilian have made upon the most celebrated Pieces of the ancient Painters, paralleled with some Works of the most famous modern Painters, Leonardo da Vinci, Raphael, Julio Romano, and N. Poussin. - Written in French by Rowland Freart, and now translated, 1668,” 12mo.

In 1669, he made a journey to Oxford, where he was honoured with a doctor of laws degree, as a mark of gratitude for the credit and services he had done them. To say the truth, he obtained all his honours without any solicitation of his own. Thus when Charles II. in order to promote trade, thought proper to erect a board for that purpose, and named several persons of great rank to be members of that council, he likewise appointed Evelyn to be amongst them; who, to express his gratitude for the favour, digested, in a short and plain discourse, the chief heads of the history of trade and navigation, and dedicated it to the king. The title of it runs thus: 21. “Navigation and Commerce, their Original and Progress: containing a succinct Account of Traffic in general, its Benefits and Improvements; of Discoveries, Wars, and Conflicts at Sea, from the original of Navigation to this Day; with special Regard to the English Nation, their several Voyages and Expeditions, to the Beginning of our late Differences with Holland: in which his Majesty’s Title to the Dominion of the Sea is asserted against the novel and later Pretenders, 1674,” 12mo. The Royal Society having ordered, that every member of the council should in his turn pronounce at their several meetings a discourse on some subject of experimental philosophy, he presented them with a treatise, entitled, 22. “TERRA: a philosophical Discourse of Earth, relating to the Culture and Improvement of it for Vegetation and the Propagation of Plants;” printed, 1675, in folio and 8vo.

After the accession of James II. we find him, in Dec. 1685, appointed, with lord Tiviot and colonel Phillips, one of the commissioners for executing the office of lord privy-seal, in the absence of Henry, earl of Clarendon, lord-lieutenant of Ireland: which place he held till the 11th of March, 1686, when the king was pleased to make Henry, baron Arundel of Wardour, lord-privy-seal. He wrote nothing during this reign. After the Revolution, he was made treasurer of Greenwich-Hospital; and, though he was then much in years, yet he continued to publish treatises upon several subjects: as, 23. “Mundus Muliebris: or, the Lady’s Dressing-Room unlocked, and her Toilet spread. In burlesque. Together with the Fop-Dictionary, compiled for the Use of the Fair Sex, 1690,” 4to. 24. “Quintinye’s Treatise of Orange-Trees, with

with the raising of Melons, omitted in the French Editions, translated into English, 1693." 25. "Numismata: a Discourse of Medals ancient and modern, together with some Accounts of Heads and Effigies of illustrious and famous Persons, in Sculpture and Taille-Douce, of whom we have no Medals extant, and of the Uses to be derived from them. To which is added, a Digression concerning Physiognomy, 1697," folio. 26. "Acetaria; or, a Discourse of Sallets, 1699," 12mo. He left behind him several works unfinished, or at least unpublished, which cost him incredible pains, and for which he had made prodigious collections.

Full of age and honours, this amiable author died Feb. 27, 1705-6, in his 86th year; and was interred at Wotton, under a tomb of free-stone, shaped like a coffin, with an inscription upon a white marble, expressing, according to his own intention, that, "Living in an Age of extraordinary Events and Revolutions, he had learned from thence this Truth, which he desired might be thus communicated to Posterity: *THAT ALL IS VANITY, WHICH IS NOT HONEST; AND THAT THERE IS NO SOLID WISDOM BUT IN REAL PIETY.*"

By his excellent wife, who survived him about three years, he had five sons and three daughters. Of the latter, one only survived him, Susanna, married to William Draper, Esq. of Adcomb in Surrey; of the former, all died young, except Mr. John Evelyn, the subject of our next article.

EVELYN (JOHN, Esq.), was born in his father's house at Sayes-Court, Jan. 14, 1654, and was there educated with great care. He was sent to Oxford in 1666, where he remained in the house of Dr. Bathurst, then president of Trinity-College, before he was admitted a gentleman-commoner, which was in Easter term 1668. It is not clear at what time he left Oxford; but Wood seems to be positive that he took no degree there, but returned to his father's house, and prosecuted his studies under his directions. It is supposed, however, that, during his residence in Trinity-College, he wrote that elegant Greek poem, which is prefixed to the second edition of the "*Sylva*;" and is a noble proof of the strength of his genius, and wonderful progress in learning in the early part of his life. He discovered his proficiency soon afterwards, both in the ancient and modern languages, by his elegant translations; as well as his intimate acquaintance with the Muses, in some original poems, which were much admired. He married Martha, daughter and co-heiress of Richard Spencer, Esq. and, having a head as well turned for business as study, became one of the commissioners of the revenue in Ireland. He would probably have been advanced to higher employments, if he had lived; but he died at his house in London, March 24, 1698, in his 45th year.

year. He was the father of the late Sir John Evelyn, born at Sayes-Court in 1681, and created a baronet in 1713.

This gentleman's productions in the literary way were, 1. "Of Gardens, four Books, first written in Latin Verse by Renatus Rapinus, and now made English by John Evelyn, Esq. 1673," 8vo. His father annexed the second book of this translation to his "Sylva." 2. "The Life of Alexander the Great, translated from the Greek of Plutarch." This was printed in the fourth volume of Putarch's Lives by several hands. 3. "The History of the Grand Visiers, Mahomet and Achmet Coprogli; of the three last Grand Seigniors, their Sultanas, and chief Favourites; with the most secret Intrigues of the Seraglio, 1674," 8vo. This was a translation from the French, and has been esteemed an entertaining and instructive history. He wrote also several poems occasionally, of which some of the best are preserved in Nichols's "Select Collection."

EVREMOND ST. (CHARLES de St. Denis, lord of) a celebrated French wit, was descended of one of the best families in Normandy, and born at St. Denis le Guast, April 1, 1613. Being a younger son, he was designed for the gown; and, at nine years of age, sent to Paris to be bred a scholar. He was entered in the college of Clermont; and continued there four years, during which he went through grammar-learning and rhetoric. He went next to the university of Caen, in order to study philosophy; and, having continued there one year, returned to Paris, where he pursued the same study one year longer in the college of Harcourt. He distinguished himself no less in the academical exercises, than by his studies; and excelled particularly in fencing, inasmuch, that "St. Evremond's Pass" became famous among the swords-men. As soon as he had gone through philosophy, and learned his exercises, he began to study the law: but, whether his relations had then other views, or his own inclination bent him to arms, he quitted that study, after he had followed it a twelvemonth; and was made an ensign before he was full sixteen. When he had served two or three campaigns, he obtained a lieutenant's commission; and had a company of foot given him, after the siege of Landrecy.

A military life did not hinder him from cultivating philosophy, the belles lettres, and even the law, which he delighted much in cultivating. He signalized himself in the army by his politeness and by his wit, as much as by his bravery. He was at the siege of Arras in 1640; and the year following got a post in the horse, which gave him fresh opportunities of distinguishing himself. The duke of Enguien was so charmed with his conversation, that he made him lieutenant of his guards, for the sake of having him constantly near his person. In 1643, after the campaign of Rocroy,

croy, he made a kind of fatyr against the French Academy, which was published in 1650 with this title, "The Comedy of the Academicians for reforming the French Tongue." He made the campaign of Friburg in 1644; and the next year received a dangerous wound in the knee at the battle of Nortlingen. After the taking of Furnes in 1646, the duke of Enguien pitched upon him to carry the news to court; and, having at the same time opened to him his design of besieging Dunkirk, charged him to propose it to cardinal Mazarine, and to settle with him all that was necessary for the execution of so great an undertaking. He was so dexterous in the management of this affair, that he made the minister consent to all that the duke desired.

In 1648, he lost the post which he had near the prince of Condé; for this was the duke's title after his father's death. The occasion of it was an offence he had given the prince, in making too free with his highness, for wits are too apt to have no respect of persons. The year after he went to Normandy, to see his family. The duke of Longueville, who had declared against Mazarine, used all endeavours to engage St. Evremond of his party; offering him the command of his artillery. This he refused to accept, as he tells us himself, in a satire entitled, "The Duke of Longueville's Retreat to his Government of Normandy;" a piece with which Mazarine was so extremely pleased, that in his last sickness he several times engaged St. Evremond to read it to him. In 1650, he followed the court to Havre de Grace, in company with the duke of Candale; in which journey he had a long conversation with that noble personage, which he afterwards committed to paper; and in which he joined, to the judicious counsels he gave his friend, the characters of the courtiers with whom he was most intimate. The civil war broke out in 1652; and the king, being acquainted with his merit and bravery, and knowing besides that he had constantly refused to side with those against the court, made him a mareschal de camp, or major-general; and the next day gave him a warrant for a pension of 3000 livres a year. He served afterwards under the duke of Candale in the war of Guienne; but, upon the reduction of that province, was, on frivolous suspicions, committed a prisoner to the Bastile, by means of Mazarine, where he continued two or three months.

In 1654, he served in Flanders; during which campaign, being one day at dinner with the marshal d'Hocquincourt, he was witness to the conversation that general had with father Canaye, a Jesuit, then director of the hospital of the king's army: which he found so entertaining, that he committed it to writing some time after, and it is now to be seen in his works. In 1657, he fought a duel with the marquis de Force; and, though all possible care was taken to keep it secret, the court had notice of it, which obliged him to retire into the country, till his friends had obtained

his pardon. In 1659, he served in Flanders, till the suspension of arms was agreed on between France and Spain; and afterwards accompanied Mazarine, when he went to conclude a peace with don Luis de Haro, the king of Spain's first minister. He had promised the marquis of Crequi, afterwards marshal of France, to give him a particular account of the whole negotiation; and therefore, as soon as the peace was signed, he wrote a long letter to the marquis, in which he shewed, that the cardinal had sacrificed the honour and welfare of France to his own private interest; and treated him in a very satirical manner. This letter falling afterwards into the hands of some of the cardinal's creatures, though some time after his death, it was represented as a state-crime; and he was obliged to fly to Holland, where he arrived in 1661. He had taken a tour into England the year before with the count of Soissons, who had been sent over by the king of France to compliment Charles II. upon his restoration; and there had made many friends. He did not therefore stay any long time in Holland, but passed over into England; where he was received with great respect, and admitted into the friendship of the duke of Buckingham, and other persons of distinction.

In England he wrote many pieces, which, with the rest of his works, have been several times printed. In 1665, he was seized with a disorder, which cast him into a sort of melancholy, and weakened him much; upon which he was advised to go to Holland, where he visited some learned men and celebrated philosophers, who were then at the Hague, particularly Heinsius, Vossius, and Spinoza. He afterwards resolved to see Flanders, and spent some time at Breda, where the peace was negotiating between England and Holland; went from thence to Spaw and Brussels; and, in his return to the Hague, passed through Liege. He had no other thoughts than quietly to pass the remainder of his days in Holland; when Sir William Temple delivered letters to him from the earl of Arlington, informing him, that king Charles desired his return to England. Upon this, he crossed the sea once more; and the king gave him a pension of 300*l.* a year. However, he could not forget his own country; and he made several attempts to procure leave to return, but in vain. After the peace of Nimeguen in 1679, he wrote an epistle in verse to the king of France, in which he indirectly asked leave to return to his native country; but it proved ineffectual.

Upon the death of Charles II. in 1685, he lost his pension; and, as he could not rely on the affection of king James, though that prince had shewn himself extremely kind to him, he desired his friends to renew their endeavours to procure his return. The marshal de Crequi advised him to write to the king, and promised to deliver his letter; but it had no more effect than the former. In 1686, the earl of Sunderland proposed to king James to create

for him a place of secretary of the cabinet, whose province should be to write the king's private letters to the foreign princes. The king approved the motion; but St. Evremond thought it did not become him to accept such an office. The Revolution was advantageous to him. The prince of Orange had been very kind to him in Holland; and, when he came to be king of England, gave him very substantial marks of his favour. St. Evremond thought of nothing but ending his days peaceably in England, when he received letters from the count of Grammont, acquainting him, that he might return, and should be well received. But he returned for answer, that the infirmities almost inseparable from old age would not permit him to undertake such a journey, and to leave a country where he lived very agreeably. In 1697, he wrote a little piece against the abbot Renaudot, on the subject of Bayle's dictionary. Sept. 1703, he was seized with a strangury, of which he died the 9th of that month, in his 95th year. He was interred in Westminster-Abbey, where a monument was erected to his memory by his friends, who caused to be inscribed thereon a handsome Latin eulogium. He was never married.

There have been several editions of his works; but the best is that of Amsterdam 1726, in five volumes 12mo. together with two volumes more in the same size, entitled, "A curious Collection of the best Pieces attributed to St. Evremond, and of several Pieces by other Hands:" to all which is prefixed his Life, exactly as well as copiously written by Des Maizeaux. Several of his pieces had been translated into English, but very incorrectly.

F.

FABER (JACOBUS), in French James le Fevre, a very little man, says Bayle, and of mean extraction, but a great genius, supported by much learning, was born in Picardy, about 1440; and was one of those who began to expel the barbarism, which reigned in the university of Paris. He became suspected of Lutheranism, and was obliged to give way to the outrage of certain ignorant zealots, who suffered him not to rest. He quitted the field, and retired from Paris to Meaux; where the bishop was William Bricconnet, a lover of the sciences and learned men. The persecution raised by the Franciscans at Meaux obliging the bishop, against his inclination, to be a good Catholic; Faber was forced to retire to Blois, and from thence to Guienne. Margaret queen of Navarre, sister to Francis I. honoured him with her protection;

protection; so that he enjoyed full liberty at Nerac till his death, which happened in 1537, when he was little short of a hundred.

He was one of those, who, like Erasmus, though they did not outwardly depart from the church of Rome, and also disapproved in some things the conduct of those who established the Reformation in Germany, yet at the bottom were very indifferent Papists. He took a journey to Strasburg, by the queen of Navarre's order, to confer with Bucer and Capito, concerning the reformation of the church. He published, so early as 1512, a translation of St. Paul's Epistles, with critical notes and a commentary, wherein he frequently censures the Vulgate. He published, in 1522, the like notes and commentary upon the other parts of the New Testament. Natalis Bedda, a divine of Paris, censured his divinity, as well as that of Erasmus: and the Inquisitors of Rome under Clement VIII. put his commentary on the whole New Testament in the catalogue of prohibited books, till it should be corrected and purged from its errors.

His natural moderation left him, when he wrote against his friend Erasmus, and the quarrel did not end at all to his advantage. Faber was angry at Erasmus for no other reason, but because he had not adopted all his opinions upon certain passages of Scripture, when he published his notes on the New Testament. He rudely attacked him, and accused him of having advanced impious notions. Erasmus defended himself; and when he had said what was sufficient for that purpose, begged of his adversary the continuance of his friendship, assuring him, that he had always loved and esteemed him. The letter he wrote him on this occasion is dated April 1517; the very year that Luther began to preach. Erasmus was very sincere in his professions to Faber; and, accordingly, was much displeased with the compliments which he received from his friends on his victory, desiring them not to change their opinion of Faber, on account of this quarrel. Faber was so overcome with Erasmus's sentiments that he repented of his attack.

Some very singular things are related of his last hours, Margaret of Navarre was very fond of Faber, and visited him often. He and other learned men, whose conversation greatly pleased the queen, dined with her one day; when, in the midst of the entertainment, Faber began to weep. The queen asking the reason, he answered, That the enormity of his sins threw him into grief: not that he had ever been guilty of debaucheries, or the like; but he reckoned it a very great crime, that having known the truth, and taught it to persons who had sealed it with their blood, he had had the weakness to keep himself in a place of refuge, far from the countries where crowns of martyrdom were distributed. The queen, who was eloquent, comforted him; yet, going to bed, he was found dead a few hours after.

FABER (NICOLAUS), a very ingenious, learned, and pious man, was born at Paris, June 2, 1544; and liberally educated by his mother, his father dying in his infancy. During the course of his studies, a terrible accident happened to him. As he was cutting a pen, a bit of the quill flew into his eye, and gave him such excessive pain, that hastily lifting up his hand to it, he struck it out with the knife. Having finished the languages, he was sent to study the civil law at Theloufe, and Padua, and Bologna. He did not come back till he had travelled through Italy; and he resided eighteen months in Rome, about 1571, where he cultivated a friendship with Sigonius, Muretus, and other learned men. He there got his taste for antiquity, and brought away with him many curiosities. Upon his return to France, he applied himself wholly to letters, and would hear no mention of marriage. His mother and brother dying in 1581, he lived with Pether Pithæus, with whom he was very intimate; and having nothing to do but study, he employed himself in reading the ancients, in correcting them by the MSS. of which he had a great number in his own library, and in writing notes upon them. He laboured particularly on Seneca, whom he published in 1587, with a learned preface and notes. He applied himself also to studies of a different kind, to the Mathematics particularly; in which he succeeded so well, that he discovered immediately the defect in Scaliger's demonstration of the Quadrature of the Circle. When Henry the IVth of France became at length the peaceable possessor of the crown, he appointed Faber preceptor to the prince of Condé. During this important trust, he found time to labour upon some considerable works; and composed that fine preface to the fragments of Hilary, in which he discovered so many important facts relating to the history of Arianism, not known before. After the death of Henry IV. he was chosen, by the queen, preceptor to Lewis XIII. He died in 1611.

Though he laboured intensely all his life, he was one of those learned men, who are not ambitious of the character of author, but content with studying for themselves and their friends. He applied himself in his youth to the Belles Letters and History, which he never neglected. Civil Law, Philosophy, and Morality, were afterwards his occupation: and at the latter part of his life, he spent his time chiefly among Ecclesiastical Antiquities. His works, which were but few, were collected after his death by John le Begue his friend, and printed at Paris, 1614, in a small volume, 4to. They consist of pieces in Latin and French.

FABER (TANAQUIL), in French, Taneguy le Fevre, a very learned man, was born at Caen in Normandy in 1615. His father determined to educate him to learning, at the instigation of one of his brothers, who was an ecclesiastic, and who promised to take him into his house under his own care. Before he was put to study,

study, his uncle, observing that he had an excellent voice and ear, was desirous that he should learn music. He made a great progress in this fine science, and at eleven years of age sung and played with uncommon judgment. At twelve, his uncle began to instruct him in the Latin tongue, in which he soon became very knowing; but his uncle being a man of prodigious severity, the boy conceived such a terror of him, that his father could not persuade him to pursue his studies, till he took him home, and put him under another preceptor. But this preceptor was ignorant of the Greek language; which Faber, being convinced of the necessity of understanding as well as the Latin, acquired entirely by his own application. Afterwards he was sent to the college of La Fleche, where he went through a course of Rhetoric and Philosophy. The Jesuits used their utmost efforts to detain him, but in vain: for he returned to his father at Caen, who advised him to take orders, as the readiest way for his advancement, but with as little success.

Having continued some years in Normandy, he went to Paris; where, by his parts, his learning, and his address, he gained the friendship of persons of the highest distinction. M. de Noyers recommended him to cardinal de Richelieu, who settled on him a pension of 2000 livres, to inspect all the works printed at the Louvre. The cardinal designed to have made him principal of the college, which he was about to erect at Richelieu, and to settle on him a further stipend: but dying, and Mazarine, who succeeded, not giving the same encouragement to learning, the Louvre press became almost useless, and Faber's pension was very ill paid. His hopes being thus at an end, he quitted his employment; yet continued some years at Paris, pursuing his studies. Some years after, he became a professor in the university of Saumur; which place he accepted, preferably to the professorship of Greek at Nimeguen, to which he was invited at the same time. His great merit and character soon drew to him from all parts of the kingdom, and even from foreign countries, numbers of scholars, some of whom boarded at his house. He had afterwards a contest with the university and consistory of Saumur, on account of having asserted in one of his works, that "he could pardon Sappho's passion for those of her own sex, since it had inspired her with so beautiful an ode upon that subject." Upon this dispute he would have resigned his place, if he could have procured one elsewhere: and at last, in 1672, he was invited upon advantageous terms to the university of Heidelberg. He was preparing to remove thither, but was seized with a fever, of which he died Sept. 12, 1672. He left a son of his own name, author of a small tract "*De utilitate Poëticæ*," printed 1697 in 12mo. who was a minister in Holland, and afterwards lived in London, then went to Paris, where he embraced the Romish religion; and two daughters, one of whom was the celebrated madam Dacier, and another married to Paul Bauldri, professor at Utrecht.

He published, 1. "Luciani de morte Peregrini libellus, cum notis, 1653," 4to. 2. "Diatrise, Flavii Josephi de Jesu Christo testimonium suppositum esse, 1655," 8vo. This dissertation was particularly answered by the learned Mr. Charles Daubuz in his treatise, entitled, "De Testimonio F. Josephi de Jesu Christo, libri duo." 3. "Luciani Timon," with a Latin version and notes. 4. "Epistolarum pars prima, 1659," 4to. "Pars secunda: cui accedunt Aristophanis Concionatrices, Græcè & Latine cum notis, 1665," 4to. This being censured by the authors of the *Journal des Scavans* for May 1666, he published, 5. "Journal du Journal, ou, Censure de la Censure; and afterwards, 6. "Seconde Journaline," both in 1666. 4to. 7. "A short Account of the Lives of the Greek Poets. The marriage of Belphegor. The Life of Theseus, from Plutarch, 1665," in 12mo. Mr. Reland re-published the first of these pieces, in 1700, with a few learned notes; but without the other two, which have no relation to it. 8. "Convivium Xenophontis." 9. "Platonis Alcibiades primus." 10. "Plutarchus de Superstitione:" all in French translations, 1666; as was the year after, 11. "Aristippi Vita à D. Laetio." This last was inserted by De Sallengre, in his "Memoirs de Littérature, Tom. ii. p. 2." In the same volume of the same work was published, 12. "Methode pour commencer les humanités Grecques et Latines:" which has been translated into English. 13. *Fabulæ ex Locmanis Arabico Latinis versibus redditæ*, 1673," 12mo. and subjoined, the year after, to the first volume of the second edition of his "Epistolæ."

He published notes upon several Greek and Latin authors of antiquity: upon, 14. "Dionysius Longinus, 1663," 12mo. These notes are said to have been his favourite work; and he intended to have enlarged them, but did not. 15. "Phædrus, cum notis & versione Gallica, 1664," 12mo. 16. "Lucretius, 1662," 4to. 17. "Ælian." 18. "Eutropius, and A. Victor." 19. "Justin." 20. "Terentius. At the end of the notes upon this author, is subjoined a translation of Bion Smyrnæus's "Lamentatio Veneris ad Adonim" in Latin verse. 21. "Horatius." 22. "Apollodorus." 23. "Virgilius." 24. "Plinii Panegyricus." 25. "Dionysius de situ Orbis." 26. "Anacreontis et Sapphonis Carmina." The Latin notes in this edition have been joined to the French translation of these poems by madam Dacier. Lastly, he was concerned with Paul Colomiez in publishing the "Scaligerana," which is called "Prima."

Faber was a man admirably skilled in Greek and Latin learning, of uncommon sagacity and penetration. He was a person of great wit and pleasantty, a good philologer, and of an acute but rather too enterprising a genius.

FABIAN (ROBERT), author of the "Chronicle of England and France," or, as he himself calls it, "The Concordaunce of Stories," was born in London in the 14th century. He was brought up to trade, and became so considerable a merchant, that he was chosen an alderman of that city: and, in 1493, was one of the sheriffs for the same. He was a person of learning for the times he lived in; had some skill in poetry, both in English, Latin, and French; but applied himself chiefly to history, and compiled a chronicle, which was printed after his decease. He died at London in 1512, and was buried in St. Michael, Cornhill. Stow, in his "Survey of London," has preserved some verses, which were formerly upon his monument.

His Chronicle was first printed at London in 1516; and afterwards in 1533, in small but neat black types and on a good paper. It is divided into two volumes, folio; the first of which begins at Brute, and ends at the death of Henry II. The second, which is the most valuable, begins with Richard I. and ends at the 20th of Henry VII. in 1504.

FABRIETTI (RAPHAEL), a very learned antiquary of Italy, was born at Urbino, of a noble family, in 1619. After he had passed through his first studies at Cagli, he returned to Urbino to finish himself in the law, in which he was admitted doctor at eighteen. At Rome having an elder brother, who was an eminent advocate, he also went thither, and applied himself to the bar; where he soon distinguished himself to such advantage, that he was likely to advance his fortune. Cardinal Imperiali entertained so great an esteem for him, that he sent him into Spain, to negotiate several important and difficult affairs; which he did with such success, that the office of the procurator fiscal of that kingdom falling vacant, the cardinal procured it for him. Fabretti continued thirteen years in Spain, where he was for some time auditor general of the Nunciature. These employments, however, did not engage him so much, but that he found time to read the ancients, and apply himself to polite literature. He returned to Rome with cardinal Bonelli, who had been nuncio in Spain; and from his domestic became his most intimate friend. He was appointed judge of the appeals to the Capitol; which post he afterwards quitted for that of auditor of the legation of Urbino, under the cardinal legat Cerri. His residence in his own country gave him an opportunity of settling his private affairs, which had been greatly disordered during his absence. He continued there three years, which appeared very long to him, because his inclination to study and antiquities made him wish to settle at Rome, where he might easily gratify his utmost desires in that way. He readily accepted therefore the invitation of cardinal Corpegna, the pope's vicar, who employed him in drawing up the apostolical briefs, and other dispatches

dispatches belonging to his office, and gave him the inspection of the reliques found at Rome and parts adjacent. Alexander VIII. whom Fabretti had served as auditor when cardinal, made him secretary of the memorials, when he was advanced to the pontificate; and had so great a value and affection for him, that he would certainly have raised him to higher dignities, if he had lived a little longer.

Upon the death of Alexander, Fabretti retired from business, and devoted himself entirely to his favourite amusement. He went to search antiquities in the country about Rome, without any other companion than his horse, and without any regard to the heat or inclemency of the weather. As he always made use of the same horse, his friends gave that animal, by way of jest, the name of Marco Polo, the famous traveller; and said, that this horse used to discover ancient monuments by the smell, and to stop of himself immediately, when he came to any ruins of an old building. Fabretti was so well pleased with the name given to his horse, that he used it to write a letter to one of his friends in an ironical strain, yet full of learning, upon the study of antiquity: but this letter was never printed. Innocent XII. obliged him to quit his retirement, and made him keeper of the archives of the castle of St. Angelo; a post, which is never given to men but of the most approved integrity, since he who enjoys that place is master of all the secrets of the pope's temporal estate. All these different employments never interrupted his researches into antiquity; and he collected enough to adorn his paternal house at Urbino, as well as that which he had built at Rome after the death of Alexander VIII. Neither could old age divert him from his studies, nor hinder him from labouring at the edition of his works, which he printed at his own house. He died Jan. 7, 1700. He was a member of the academy of the *Afforditi* at Urbino, and the *Arcadi* at Rome.

He was the author of the following works: 1. "*De Aquis & Aquæ-ductibus Veteris Romæ Dissertationes tres.* Romæ, 1680," 4to. 2. "*De Columna Trajana Syntagma. Accesserunt explicatio Veteris Tabellæ Anaglyphæ Homeri, Iliadem, atque ex Stesichoro, Archino, et Lasche Illi excidium continentis, et emissarii lacus Fucini descriptio.* Romæ, 1683," folio. 3. "*Justitiei ad Gronovium Apologema, in ejusque Titivilitia, sive de Tito Livio somnia, animadversiones.* Neapol. 1686," 4to. This work is an answer to James Gronovius's "*Responsio ad Cavillationes R. Fabretti,*" printed at Leyden, 1685. Fabretti had given occasion to this dispute, by censuring in his book, "*De Aquæ-ductibus,*" some corrections of Gronovius; and by that means drawn upon him an adversary, who treated him, as he did every body else, with very little ceremony. 4. "*Inscriptionum Antiquarum, quæ in ædibus paternis asservantur, explicatio et additamentum.* Romæ, 1699," folio. 5. "A Letter to the abbé Nicaise,"

Nicaise," containing an inscription remarkable for the elegance of its style, inserted in the "*Journal des Savans*" of Dec. 1691.

Fabretti discovers in his writings a lively genius, a clear and easy conception, and a great deal of learning.

FABRICIUS (JEROME), an Italian, usually called Aquapendente from the place of his nativity, was a physician of vast repute in his day. He laid the foundation of his future acquisitions at Padua, where he made himself master of the Latin and Greek tongues, and went through a course of philosophy. Then he applied himself to physic, under the famous Fallopius; and made a wonderful progress by the directions of so excellent a master. He applied himself principally to Chirurgery and Anatomy, which he professed with high reputation at Padua for forty years. Contrary to the spirit which animates the generality of his order, fame, and not interest, is said to have been his principal point in view. He had many good qualities of the heart, as well as great ones of the head, which procured him numerous friends; from whom he should seem to have received presents, instead of fees: for the cabinet, which he set apart for the reception of these presents, had this remarkable inscription on it, "The lucre of neglected lucre." The republic of Venice settled upon him a yearly stipend of a thousand crowns in gold, and honoured him with a statue and a gold chain. He died about 1603, leaving behind him several treatises both in Physic and Chirurgery.

FABRICIUS (GEORGE), a learned German, and celebrated for a talent at Latin poetry, was born at Chemnitz in Upper Saxony, 1516. After a liberal education, he went to Italy and Rome, in quality of tutor to a nobleman; where he spent his time in a manner suitable to his parts and learning. The result of his observations here, was a work, entitled, *ROMA*, containing a description of that city. From Rome he visited other parts of Italy, and at last settled at Misenum; where he was persuaded to take upon him the care of a great school, over which he presided to the day of his death, which happened in 1571. He was the author of numerous Latin poems, and had the strongest passion for verse that can be conceived. His "*Sacred Poems*" appeared at Bale in 1567: and, besides this collection, there are also Hymns, Odes against the Turks, the Art of Poetry, Comparisons of the Latin Poets, &c.

His poems are written with great purity and elegance; and he is remarkable for being short, yet not obscure. He was also the author of some works in prose, besides his "*ROMA*," viz. his "*Annals of Meissen*," and *Traveis*."

FABRICIUS (VINCENT), a man eminent for wit and learning, and for the civil employments with which he was honoured,

was born at Hamburg in 1613. He was a good poet, an able physician, a great orator, and a learned civilian. He gained the esteem of all the learned in Holland, while he studied at Leyden; and they liked his Latin poems so well, that they advised him to print them. He was for some time counsellor to the bishop of Lubec, and afterwards syndic of the city of Dantzick. This city also honoured him with the dignity of burgomaster, and sent him thirteen times deputy to Poland. He died at Warsaw, during the diet of the kingdom, in 1667. The first edition of his poems, in 1632, was upon the encouragement of Daniel Heinsius, at whose house he lodged. He published a second in 1638, with corrections and additions: to which he added a satire in prose, entitled, "*Pransus Paratus*," which he dedicated to Salmasius. He was the author also of a Latin poem, in which is told at large a remarkable story of a Dutch maid-servant. She had been shut up, it seems, in a garden, on account of three large carbuncles, which had been observed upon her, during the plague in 1636. She thought of nothing but certain death, when a young man, who was vehemently in love with her, administered no other remedy to her, but the most ardent embraces he was capable of; and as he perceived them to be of some effect, he continued, in order to apply the remedy oftener, to go and lie every night with this infected maid. She recovered her health entirely, nor did he contract the least distemper from her.

The most complete edition of his poems is that of Leipzig, 1685, under the direction of his son; for, besides those of the former editions, it contains several new ones. It contains also Orationes of our author, made to the kings of Poland; an Oration spoken at Leyden in 1632, concerning the siege and deliverance of that city; and the Medical Theses, which were the subject of his public disputations at Leyden, in 1634, &c.

FABRICIUS (JOHN ALBERT), a most learned and laborious man, was born at Leipzig, Nov. 11, 1668. Having lost his parents at eleven years of age, he was sent by his guardians to study at Quedlimburg; where, we are told, he was inspired with an incredible ardor for letters, by the accidental reading of Barthius's "*Adversaria*." Upon his return from Leipzig, in 1686, he applied himself attentively to the reading of ancient authors, sacred and profane. He went to Hamburg in 1693, where John Frederic Mayer offered him apartments in his house, and the care of his library. He accepted the offer, and spent five years with Mr. Mayer in a very agreeable manner, dividing his time betwixt preaching and study. He was chosen professor of eloquence in this city, 1699; and made doctor in divinity at Kiel. In 1719, the landgrave of Hesse-Cassel offered him the first professorship of divinity at Gießen, and the place of superintendant over the churches of

of the Augsburg confession; which offer he was very ready to accept. But the magistrates of Hamburg augmented his salary very considerably, for the sake of keeping him there; and of this he ever after retained so grateful a sense, that no offers of preferment could tempt him to leave them. He died at Hamburg the 3d of April 1736, after a life spent in the severest application: for it is almost incredible what labours he underwent, in order to benefit, as he did in an eminent degree, the republic of letters.

Among a great number of works, these following are the principal and most useful: 1. "*Bibliotheca Latina, sive Notitia Auctorum Veterum Latinorum, quorumcunque scripta ad nos pervenerunt.*" 4to. 2. "*Bibliotheca Græca, sive Notitia Scriptorum Veterum Græcorum, quorumcunque Monumenta integra aut fragmenta edita extant: tum plerorumque ex Manuscriptis ac Deperditis.*" This consists of 14 vols. in 4to. and gives an exact account of the Greek authors, their different editions, and of all those who have commented, or written notes upon them. These two works may be said to set forth a very complete history of Greek and Latin learning. 3. "*Codex Apocryphus Novi Testamenti, collectus, castigatus, censuris et animadversionibus illustratus.*" The best edition is that of Hamburg, 1719, in three volumes, 8vo. 4. "*Bibliographia Antiquaria, sive Introductio in Notitiam Scriptorum, qui Antiquitates Hebraicas, Græcas, Romanas, et Christianas scriptis illustraverunt.*" The best edition is that of Hamburg and Leipzig, in 1716, 4to. 5. "*Delectus Argumentorum et syllabus Scriptorum, qui veritatem Religionis Christianæ adversus Atheos, Epicureos, Deistas seu Naturalistas, Idolatras, Judæos, et Mohammedanos lucubrationibus suis asseruerunt.* Hamb. 1725," 4to. 6. "*Salutaris Lux Evangelii, toti orbi per Divinam Gratiam exoriens: sive Notitia Historico-Chronologica, Literaria, et Geographica, propagatorum per orbem totum Christianorum Sacrorum Delineata,* Hamb. 1731," 4to.

FABRICIUS (BARON), known to the public by his letters relating to Charles XII. of Sweden, during his residence in the Ottoman empire, was sprung from a good family in Germany. His father was president of Zell for George I. as elector of Hanover, and he had a brother who held a considerable office in that prince's service. The baron, of whom we are speaking, as soon as he had finished his studies, went into Holstein; and was early taken into the service of that court, where his talents were much esteemed. He was sent from thence, by the duke administrator, with a public character to his Swedish majesty, while he continued at Bender. He was then in the flower of his youth, had a good person, pleasing address, great accomplishments, and no vanity. He soon stood very high in the good graces of that prince; accompanied him in his exercises, was frequently at his table, and spent

hours alone with him in his closet. He it was that gave him a turn to reading; and it was out of his hand that monarch snatched the book, when he tore from it the 8th satire of Boileau, in which Alexander the Great is represented as a madman. He had but one enemy in the court, viz. general Daldorff, who was made prisoner by the Tartars, when they stormed the king's camp at Bender. Fabricius took pains to find him out, released him, and supplied him with money; which so entirely vanquished the general, that he afterwards became a warm friend. This amiable person was likewise in favour with king Stanislaus, and with our own monarch George I. whom he accompanied in his last journey to Hanover, and who may be said to have died in his arms. A translation of his genuine letters in English, containing the best accounts relating to the Northern Hero during his residence in Turkey, was published in one volume, 8vo. Lond. 1761.

FABROT (CHARLES HANNIBAL), a French lawyer, was born at Aix in Provence, in 1580. His skill in the civil and canon law, and also in the belles lettres, procured him many friends; and he became advocate, doctor, and professor of law, at Aix; where he continued to 1617, and then went to Paris, at the solicitation of the president du Vair. After the death of this president, he returned to Aix; but went again to Paris in 1637, and was detained there by the chancellor Seguier, who settled on him a considerable pension, by way of encouraging him to complete an edition of the "*Basilicæ*," or "*Constitutions of the Eastern Emperors*." This work he executed to the approbation of all, and published it, 1647, in 7 vols. folio. He added a Latin translation of his own to the Greek original, and illustrated the whole with notes. Two years after, he published Cedrenus, Nicetas, Anastasius Bibliothecarius, Constantine, Manasses, and Glycas, in two vols. folio; all which he illustrated with curious notes, and dissertations of his own. In 1652, he began to revise the works of Cujacius, writing notes upon him, and adding some tracts of that author from manuscripts. The revising of this great work, which we have in ten vols. folio, was finished by him in 1656: and his too great application to this task threw him into a distemper, which put an end to his life the year after. Besides the works above-mentioned, he published notes upon some part of the Theodosian Code, in 1618. He likewise wrote a treatise against Salmasius, upon some cases in the civil law, entitled, "*Replicatio adversus Cl. Salmasii Replicationem*," &c. Justellus and Voel, who published their "*Bibliotheca Juris Canonici* in 1661," inserted in their second volume a collection of Ecclesiastical Constitutions of Theodorus Balsamon, which they found in Fabrot's study, with learned notes of his own.

FAERNUS (GABRIEL), a native of Cremona in Italy, was an excellent Latin poet and critic, and flourished in the 16th century. He was so skilled in every thing relating to polite literature, that the cardinal de Medicis, afterwards Pius IV. was particularly fond of him. He was the author of some Latin Elegies, a hundred Latin Fables selected from the ancients, and written in Iambic verse; and of several things in the way of criticism, as "*Censura Emendationum Livianarum, De Metris Comicis,*" &c. He was remarkably skilled in decyphering manuscripts, and restoring ancient authors to their purity. He took great pains with Terence, in particular. He died at Rome in 1561.

FAGIUS (PAUL), alias Buchlin, a Protestant minister, was born at Rheinzabern in Germany, 1504, and laid the foundation of his learning in that town. He was sent to Heidelberg at eleven, and at eighteen to Strasburg; where not being properly supported, he had recourse to teaching others, in order to find himself books and necessaries. The study of the Hebrew growing into vogue in Germany, he applied himself to it; and by the help of Elias Levita, a learned Jew, became a great proficient in it. In 1527, he took upon him the care of a school at Isna; where he married a wife; and begat children. Afterwards quitting the school-master, he entered into the ministry, and became a sedulous preacher. Busslerus, one of the senators of Isna, being informed of his perfect knowledge in the holy tongue, and of his natural bias to the arts, erected a printing-house at his own charge, to the end that Fagius might publish whatever he should deem useful to religion in that way: but the event did not answer the charges Busslerus had been at.

In 1541, the plague began to spread at Isna; when Fagius understanding that the wealthiest of the inhabitants were about to leave the place, without having any regard to the poorer sort, rebuked them openly, and admonished them of their duty; that they should either continue in the town, or liberally bestow their alms before they went, for the relief of those they left behind; adding that, during the time of their visitation, he would himself in person visit those that were sick, would administer spiritual comfort to them, pray for them, and be present with them day and night: all which he did, and yet escaped the distemper. At the same season the plague was hot in Strasburg, and among many others took off Wolfgangus Capito; upon which Fagius was called by the senate to succeed him; and here he continued to preach till the beginning of the German wars. Then the elector Palatine, intending a reformation in his churches, called Fagius from Strasburg to Heidelberg, and made him the public professor there: but the emperor prevailing against the elector, the reformation was put a stop to. During his residence here, he published many books

for the promotion of Hebrew learning; which were greatly approved by Bucer and others.

His father dying in 1548, and the persecution in Germany threatening pains and penalties to all who did not profess the Romish doctrine, he and Bucer came over to England, upon receiving letters from Cranmer, in which they had assurances of a kind reception and a handsome stipend, if they would continue here. They arrived in 1549; were entertained some days in the palace at Lambeth: and destined to reside at Cambridge, where they were to perfect a new translation and illustration of the Scriptures, Fagius taking the Old Testament, and Bucer the New, for their several parts. But this was all put an end to, by the sudden illness and death of both these professors. Fagius fell ill at London of a quarten fever, but would be removed to Cambridge, in hopes of receiving benefit from the change of air. He died there in Nov. 1550; and Bucer did not live above a year after. Both their bodies were dug up and burnt in the reign of queen Mary.

FAIRFAX (EDWARD), an English poet, who flourished in the reigns of Elizabeth and James I. His merits were so great, that Waller professed to have learnt from him the art of versification. Dryden introduces Spenser and Fairfax almost on a level, as the leading authors of their times; and seems even to give the preference to the latter in point of harmony. He was the son of Sir Thomas Fairfax, of Denton in Yorkshire, who passed his youth in the wars of Europe, and was with the duke of Bourbon at the sacking of Rome. His eldest brother was Sir Thomas Fairfax, who was knighted at Roan in Normandy, and signalized himself on many occasions in Germany against the house of Austria, then aspiring to a fifth monarchy. His younger brother was Sir Charles, who was a captain under Sir Francis Vere at the battle of Newport; and, in that famous three years siege of Ostend, commanded all the English in the town, a while before it was surrendered, where he received a wound in his face, by a piece of the skull of a marshal of France slain near him with a cannon bullet, and soon after was himself slain. While his brothers were thus honourably employed abroad, he staid at home at his book, and thereby made himself fit for any employment in church or state. His first essay in poetry was when very young, in translating Torquato Tasso's heroic poem of "Godfrey of Bullen," out of Italian into smooth and excellent English verse; a book highly commended by the best judges and wits of that age, and allowed by the critics of this. King James valued it above all other English poetry; and king Charles, in the time of his confinement, used to divert himself by reading it. He wrote other ingenious eclogues, and presented them to the duke of Richmond and Lenox.

There was one John Dorrell, a Romish priest of no ordinary fame, then a prisoner in the castle of York: between them there passed several letters, on several subjects, as the pope's supremacy, infallibility, idolatry, &c. which deserve to be noticed.

Mr. Edward Fairfax had several children, sons and daughters. His eldest son William was a scholar, of the same temper of his father, but more cynical. He translated "Diogenes Laertius, the Lives of the old Philosophers," out of Greek into English. Edward died about the year 1632, at his own house called Newhall, in the parish of Fuyston, between Denton and Knareborough, and lies under a marble stone.

FAITHORNE (WILLIAM), an ingenious English painter, that flourished in the 17th century. After the civil wars broke out, he went into the army; when being taken prisoner in Basinghouse, and refusing to take the oaths to Oliver, he was banished into France. He studied several years under the famous Champagne, and arrived to very great perfection in correctness of drawing. He was also a great proficient in graving, as likewise in painting, especially in miniature, of which there are many specimens now extant in England. He died in Black-Friars in 1691, when he was near 75 years of age. He wrote a book, "Upon Drawing, Graving, and Etching," for which he was celebrated by his friend Flatman the poet. William Faithorne the son, who performed chiefly in mezzotinto, has often been confounded with his father.

FALLE (PHILIP), a learned man, was born in the isle of Jersey in 1655, and at fourteen became a commoner of Exeter-College in Oxford; from whence he removed to St. Alban's-Hall, and took both his degrees in arts. Afterwards he went into orders, retired to his native country, where he was made rector of St. Saviour's, and afterwards chosen deputy from the states of the said isle to king William and queen Mary. He published three sermons; one preached at St. Hilary's in Jersey, in 1692; another at Whitehall in 1694; and another before the mayor of London in 1695. He was the author also of, "An Account of the Isle of Jersey, the greatest of those Islands that are now the only Remainder of the English Dominions in France: with a new and accurate Map of that Island." 1694, 8vo.

FALLOPIUS (GABRIEL), a most celebrated physician and anatomist of Italy, was descended from a noble family, and born at Modena in 1495. He enjoyed a strong and vigorous constitution, with vast abilities of mind, which he cultivated by intense application to his studies in philosophy, physic, botany, and anatomy. In this last he made some new discoveries, and, among
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the rest, that of the tubes by which the ova descend from the ovarium, and which from him are called the "Fallopian Tubes." He travelled through the greatest part of Europe, and penetrated by his labour the most abstruse mysteries of nature. He practised physic with great success, and gained the character of one of the ablest physicians of his age. He was made professor of anatomy at Pisa in the year 1548, then at Padua in the year 1551: at which last place he died upon the 9th of October 1563, aged 72 years.

His writings were first published separately, and afterwards collected and printed with the title of "*Opera Genuina Omnia, tam Practica, quam Theoretica, in tres tomos distributa.*" They were printed at Venice in 1584, and in 1606; and at Francfort in 1600, "*cum Operum Appendice,*" and in 1606, in folio.

FALSTAFF. See FASTOLF.

FANCOURT (SAMUEL), a native of the west of England, was, at the beginning of the present century, pastor of a congregation of Protestant Dissenters in Salisbury, where he had a number of pupils for near 20 years. Whether he had not first a congregation in some town of less note in the West, we are not able to say. Thus much is certain, that professing a creed very different from the opinions of Calvin, as appears by his numerous publications, he incurred the displeasure of those zealous Calvinists who, whether right or wrong in their orthodox tenets, disgraced the common Christianity by their practice. Among our author's antagonists were, a Mr. Morgan, a Mr. Norman, a Mr. Bliss, a Mr. Millar, and a Mr. Eliot. The Establishment and the Dissenters had an equal share in the controversy; which turned on the Divine prescience, the freedom of the human will, the greatness of the Divine love, the doctrine of reprobation.

Driven from a comfortable settlement to the great metropolis, where he acquired no new one as a teacher, Mr. Fancourt, about the year 1740 or 1745, set on foot the first circulating library for gentlemen and ladies, at a subscription of a guinea a year for reading; but in 1748, extended to a guinea in all, for the purchase of a better library, half to be paid at the time of subscribing, the other half at the delivery of a new catalogue then in the press, and twelve-pence a quarter beside, to begin from Michaelmas 1745, to the then librarian. Subscriptions were to be paid without further charge to the proprietors, but to pay only from the time of subscribing; out of which quarterly payments were to be deducted the rent of the rooms to receive the books and accommodate subscribers, a salary to the librarian to keep an open account, and to circulate the books; a stock to buy new books and duplicates as there was occasion; the expence of providing

viding catalogues, and drawing up writings for settling the trust. This trust was to be vested in 12 or 13 persons chosen by ballot out of the body of proprietors; and the proposer, Mr. Fancourt himself, was to be the first librarian, and to continue so as long as he discharged his office with diligence and fidelity. Every single subscription entitled the subscriber to one book and one pamphlet at a time, to be changed *ad libitum* for others, and kept *ad libitum*, if not wanted by other subscribers. Mr. Fancourt advertised himself in these proposals as a teacher of Latin, to read, write, and speak it with fluency in a year's time or less, at twelve guineas a year, one guinea a month, or twelve-pence an hour, allowing five or six hours in a week. There never was a scheme set on foot for the benefit of the public, that envy did not find means to condemn. Mr. Fancourt, notwithstanding all his merits, suffered by reproach, and died exceedingly involved, June 8, 1768, aged 90. Before his death, his library became the property of creditors, and he lived in a reduced state in Hoxton-Square. Some of his affluent brethren now and then relieved his necessities. His publications make two volumes 12mo. 1748.

FANSHAW (Sir RICHARD), an English gentleman, famous for his embassies and writings, descended from an ancient family at Fanshaw-Gate in Derbyshire, was the tenth son of Sir Henry Fanshaw, of Ware-Park in Hertfordshire, where it is supposed he was born about 1607. He received the rudiments of his education from the famous Thomas Farnaby, afterwards completed his studies in the university of Cambridge, and from thence went to travel into foreign countries, by which means he became a most accomplished person. He distinguished himself so early, that, in 1635, he was taken into the employments of state by Charles I. and then sent resident to the court of Spain; whence being recalled in 1641, he adhered to the royal interest, and was employed in the most important matters. In 1644, attending the court at Oxford, he had the degree of doctor of the civil law conferred upon him; and being now grown eminent for his excellent parts and learning, he was made secretary to Charles prince of Wales, whom he attended into the western parts of England, and from thence into the isles of Scilly and Jersey. In 1648, he was made treasurer of the navy under the command of prince Rupert, which he managed till 1650; when he was created a baronet by Charles II. and sent envoy extraordinary to the court of Spain. Being recalled from thence into Scotland, he served there in quality of secretary of state, to the great satisfaction of all parties, though he never took, says Wood, COVENANT or ENGAGEMENT. From thence he attended his majesty to Worcester; and being taken prisoner in the battle there of 1651, he was committed to close custody in London; where continuing till

he had contracted a very dangerous illness, he had the liberty allowed him, upon bail given, to go any where for the recovery of his health, provided he stirred not five miles from the place, without leave of the parliament.

February 1659, he repaired to the king at Breda, who knighted him the April following. Upon his majesty's restoration, it was expected from his great services, and the regard the king had for him, that he would have been made secretary of state: but at that period there were so many people's merits to reward, and so great a clamour for preferment, that Sir Richard was disappointed, but had the place of master of requests conferred upon him, a station in those times of considerable profit. On account of his being a good Latin scholar, he was also made secretary for that tongue. In 1661, being one of the burgesses for the university of Cambridge, he was sworn a privy-counsellor of Ireland; and having, by his residence in foreign parts, qualified himself for public employment, he was sent envoy extraordinary to Portugal, with a dormant commission to the ambassador, which he was to make use of as occasion should require. Shortly after, he was appointed ambassador to that court, where he negotiated the marriage between his master and the infanta donna Catherina. He returned to England towards the end of the same year: and, in 1662, was sent again ambassador to that court. Having finished his commission to the satisfaction of both princes, he was recalled in 1663, and sworn one of his majesty's privy-council.

In the beginning of 1664, he was sent ambassador to Philip the IVth of Spain, and arrived in Feb. at Cadiz, where he met with a very extraordinary and unexpected salutation, and was received with some circumstances of particular esteem. It appears from one of his letters, that this distinguishing respect was paid him, not only on his own, but on his master's account: and in another he discovers the secret, why the Spaniard yielded him, contrary to his imperious proud nature, so much honour: and that was, that he expected Tangier and Jamaica to be restored to him by England, which occasioned his arrival to be so impatiently longed for, and so magnificently celebrated. During his residence at this court, Philip died, Sept. 1665, leaving his son Charles an infant, and his dominions under the regency of his queen, daughter of the emperor Ferdinand III. Sir Richard taking the advantage of his minority, put the finishing hand to a peace with Spain: which was sufficiently tired and weakened with a war of twenty-five years for the recovery of Portugal, which had been dismembered from the Spanish crown in 1640. The treaty of peace was signed at Madrid, Dec. 6, 1665, and is to be seen in the second volume of Arlington's letters. In January following, Sir Richard took a journey into Portugal, with a view, no doubt, of bringing about

an accommodation between that crown and Spain: but this was not effected till 1667, by the médiation of his Britannic majesty.

Having fulfilled his commission, he was preparing to return to England; when, June 4, 1666, he was seized at Madrid with a violent fever, which put an end to his life the 16th. His body being embalmed was conveyed by land to Calais, and so to London: whence being carried to All-Saints church in Hertford; it was deposited in the vault of his father-in-law, till May 1671; and then removed to a new vault, made on purpose for his family, in the parish church of Ware. By his lady, Anne, daughter of Sir Jolin Harrison, of Balls, he had six sons and eight daughters; whereof only one son and four daughters survived him.

Though his life may truly be said to have been a life of business, yet he found time to produce the following works in the literary way: 1. An English translation in rhyme of "*Il Pastor Fido*, or *The Faithful Shepherd*," written by Battista Guarini, 1636, 4to. 2. A translation from English into Latin verse of "*The Faithful Shepherdess*," a pastoral: written by John Fletcher, gent. 1658. 3. In the octavo edition of "*The Faithful Shepherd*," are inserted the following poems of our author; An Ode on his majesty's proclamation in 1630, commanding the gentry to reside upon their estates in the country; An English translation of the fourth book of Virgil's *Æneid*; Odes of Horace, translated into English; A Summary Discourse of the Civil Wars of Rome. 4. He translated from Portugueze into English, "*The Lusiad*, or *Portugal's Historical Poem*," written by Luis de Camoens, 1655, folio. 5. After his decease, in 1671, these two pieces in 4to. "*Querer per solo querer*," "*To love only for love's sake*," a dramatical romance, represented before the king and queen of Spain; and "*Fiestas de Aranjuez*," Festival at Aranjuez. Both written in Spanish by Antonio de Mendoza, upon celebrating the birthday of Philip VI. in 1623, at Aranjuez; and translated by our author in 1654, during his confinement. 6. "*Original Letters*, during his Embassies in Spain and Portugal, 1702," 8vo. With his Life prefixed. We are told, that he composed other things, remaining in manuscript, which he wrote in his younger years, but had not leisure to complete.

FAREL (WILLIAM), a learned minister of the church, and most intrepid reformer, was the son of a gentleman of Dauphine in France, and born at Gap in 1489. He studied philosophy, and the Greek and Hebrew tongues, at Paris, with great success, and was for some time a teacher in the college of cardinal le Moine. Bricconnet, bishop of Meaux, being inclined to the reformed religion, invited him to preach in his diocese in 1521; but the persecution, raised there against those styled heretics in 1523, obliged him to provide for his security out of France. He

retired to Strasburg, where Bucer and Capito admitted him as a brother; and was afterwards received as such by Zwinglius at Zurich, by Haller at Berne, and by Oecolampadius at Basil. As he was thought a proper man to make profelytes, he was advised to undertake the reformation of religion at Montbeliard, in which design he was supported by the duke of Wittenburg, who was lord of that place; and he succeeded in it most happily. He was a man of most fiery zeal, which however he tempered a little, according to Oecolampadius's advice.

In 1528, he had the same success in promoting the reformation in the city of Aigle, and soon after in the Bailiwick of Morat. He went afterwards to Neufchatel in 1529, and disputed against the Roman Catholic party with so much strength, that this city embraced the reformed religion, and established it entirely Nov. 4, 1530. He was sent a deputy to the synod of Waldensis, held in the valley of Angrogne. Hence he went to Geneva, where he laboured against Popery: but the grand vicar and the other clergy resisted him with so much fury, that he was obliged to retire. He was called back in 1534 by the inhabitants, who had renounced the Roman Catholic religion; and was the chief person that procured the perfect abolition of it the next year. He was banished from Geneva with Calvin in 1538, and retired to Basil, and afterwards to Neufchatel, where there was a great probability of a large evangelical harvest. From thence he went to Mets, but had a thousand difficulties to struggle with; and was obliged to retire into the abbey of Gorze, where the count of Furstemburg protected him and the new converts. But they could not continue there long; for they were besieged in the abbey, and obliged at last to surrender, after a capitulation. Farel very happily escaped, though strict search was made after him, having been put in a cart among the sick and infirm. He took upon him his former functions of a minister at Neufchatel, whence he took now and then a journey to Geneva. When he went thither in 1553, he was present at Servetus's execution. He went again to Geneva in 1564, to take his last leave of Calvin, who was dangerously ill. He took a second journey to Mets in 1565, being invited by his ancient flock, to come and see the fruits of the seed which he had sown in their hearts. He returned to Neufchatel, and died there Sept. 13, in the same year.

He married a wife at the age of sixty-nine, and left a son, who survived him but three years. Though he was far better qualified to preach than to write books, yet he was the author of some few pieces.

FARIA (EMMANUEL de Sousa), a Portuguese knight, was born in 1590 of a noble family; and being educated suitably, made a great progress in the belles lettres, and in the knowledge

of languages. He accompanied the marquis de Castell Rodrigo, who went ambassador to Rome in the time of Urban VIII. and gained the esteem of all the learned, who frequented the court of that pontiff. Leo Allatius has mentioned him with honour. He died at Madrid in 1650; and like many others, who have devoted their lives to letters, is said to have been so negligent of his fortune, as to have died extremely poor. He is the author of several works in poetry and prose: and is remarkable for having preferred the Castilian to the Portuguese, though the latter was his native tongue. His Poems have been collected into seven volumes, some of which were not published till after his death. His style is manly, vigorous, nervous; and he every where shews much genius and judgment. He wrote "Moral and Political Discourses;" "Commentaries upon the *Lusiadas* of Camoens;" several things in the historical way; and he made translations. After his death, was published the Europe, Asia, Africa, and Portuguese America of the same author.

FARINATO (PAUL), an Italian painter, was born at Verona in 1522; and cut, it is said, out of his mother's belly, who was just dead in labour. He was a disciple of Nicolo Goltino, and an admirable designer, but not altogether so happy in his colouring: though there is a piece of his painting in St. George's-Church at Verona, so well performed in both parts, that it does not seem inferior to one of Paul Veronese's hand, which is placed next to it. He was famous also for being an excellent swordsman, and a very good orator. He was considerable likewise for his knowledge in sculpture and architecture, especially that part of it which relates to fortifications. His last moments are said to have been as remarkable as his first, on account of the death of his nearest relation. He lay upon his death-bed in 1606; and his wife, who was sick in the same room, hearing him cry out, "He was going," told him, "She would bear him company;" and was as good as her word, they both expiring the very same minute, Farinato lived longer than is usual with painters, being no less than eighty-four years of age.

FARINELLI (CARLO BROSCHI), an eminent Italian singer, was born at Naples in 1705; and, being trained to singing, acquired great reputation at Rome and at Bologna. The fame of his great talents reaching England, he was engaged to sing in the opera at London, and in 1734 came over hither. His arrival in this country was announced to the public in the news-papers, as an event worthy of national attention: and he was no sooner recovered from the fatigue of his journey, than he was introduced to the king at St. James's, and sung before him and the royal family; the

the princefs royal, afterwards princefs of Orange, accompanying him on the harpfichord.

Upon what terms Farinelli was engaged to fing here, is not known to any degree of certainty; his falary however, be it what it might, bore but a fmall proportion to the annual amount of his profits. The exceffive fondnefs which the nobility difcovered for this perfon, the cäreſſes they beſtowed on, and the preſents they made him, indicated little lefs than infatuation; their bounty was prodigality, and their applauſe adoration. When the harveſt of this fonger, though it had been a golden one, was over, he began to think of trying his ſucceſs in another country. He had viſited France in 1736; and, finding at his return to London but little encouragement to engage at the opera, he finally quitted England the ſummer following. He appeared at Verſailles in July 1737, hoping for encouragement there; but in this was diſappointed.

It happened about this time, that the king of Spain laboured under a melancholy diſorder, for which no relief could be ſuggeſted but muſic; and the queen, to make this as delightful to him as poſſible, ſent for Farinelli. On his arrival at Madrid, he had a penſion fixed upon him of 1400 piäſtres, or 3150*l.* per annum, and a coach and equipage at the king's expence. Upon the death of Philip V. he was continued in his ſtation by Ferdinand VI. and, in 1750, was honoured with the croſs of Calatrava, the badge of a very ancient order of knighthood in Spain. He continued in this country, to conduct the opera, till about 1761, and then returned to Italy. His penſion from the court of Spain being ſtill continued to him, he choſe the neighbourhood of Bologna for his reſidence; and, in 1776, was in a houſe of his own building, near that city, living in eaſe and great affluence.

FARINGDON, (ANTHONY), an Engliſh divine, was born at Sunning in Berks, 1595. He was admitted ſcholar of Trinity-College, Oxford, in 1612, and elected fellow thereof in 1617. Three years after, he took a maſter of arts degree; about which time entering into orders, he became a noted preacher in thoſe parts, an eminent tutor in the college, and an example fit to be followed by all. In 1634, being then bachelor of divinity, he was made vicar of Bray near Maidenhead in Berks, and ſoon after divinity-reader in the king's chapel at Windſor. He continued at the firſt of theſe places, though not without ſome trouble, till after the civil commotions broke out; and then he was rejected, and reduced with his wife and family to ſuch extremities, as to be very near ſtarving. At length Sir John Robinson, alderman of London, and kinfman to archbiſhop Laud, and ſome of the pariſhioners of Milk-Street, London, invited him to be paſtor of St. Mary Madaglen there; which he gladly accepted, and preached to the great liking of the loyal party. In 1657, he published a folio volume

volume of these sermons, and dedicated them to his patron Robinson.

After his death, which happened at his house in Milk-Street, Sept. 1658, his executors published in 1663, a second folio volume of his sermons containing forty, and a third in 1673, containing fifty. He left also behind him, in MS. memorials of the life of John Hales, of Eton, his intimate friend and fellow-sufferer: but these memorials have never come to light.

FARNABY (THOMAS), an eminent grammarian and school-master, was son of Thomas Farnaby, of London, carpenter, and grandson of Mr. Farnaby, sometime mayor of Truro in Cornwall; and born at London about 1575. He became a servitor of Merton-College in Oxford in 1590, but continued there a short time only: for, being seduced to abandon his religion and country, he went into Spain, and was for some time educated there in a college belonging to the Jesuits. He was originally of foreign extraction: for his great grandfather, the father of him who was the mayor of Truro, was an Italian musician. Being weary, at length, of the severe discipline of the Jesuits, he found a way to leave them; and went with Sir Francis Drake and Sir John Hawkins, in their last voyage in 1595, being in some esteem with the former. He afterwards served as a soldier in the Low Countries; but being reduced to great necessity, he landed in Cornwall; at which time, his distresses made him sloop so low, as to be an abedarian, and several were taught their horn-books by him. At length, he settled at Martock in Somersetshire, and taught a grammar-school there with good success. He afterwards removed to London, and applied himself to the education of noblemen and gentlemen's children, which procured him a handsome livelihood. The number of his scholars amounted at one time to above three hundred. While he taught this school, he was made master of arts in the university of Cambridge; and April 24, 1616, was incorporated in that of Oxford. He removed again about 1636, on account of frequent sicknesses in the city, to Sevenock in Kent, in the neighbourhood of which place he purchased an estate; and pursued his occupation of teaching with such success and profit, that he afterwards purchased another estate at Hortham in Sussex. Upon the breaking out of the commotions in 1641, he was reckoned to be ill affected to the parliament; because, when the protestation was urged that year, he said, "It was better to have one king than five hundred." Afterwards, being suspected to have favoured the rising of the country for the king about Tunbridge, in 1643, he was imprisoned in Newgate, and thence carried on ship-board. It was likewise debated in the House of Commons, whether he should be sent to America; but this motion being rejected, he was removed to Ely-House in Holborn, where he remained till about a year before

fore his death. He died June 12, 1647, aged 72; and was buried in the chancel of Sevenock, with an inscription fixed over his grave. He was twice married, and had children by both his wives. His first wife was a gentleman's daughter in Cornwall, by whom he had a son, who was a captain in Charles the First's army, and inherited his estate in Suffex; where he lived in good esteem, and died about 1673. His second, was the daughter of Howson, bishop of Durham, by whom he had several children: one named Francis, who inherited his estate in Kent.

Farnaby's works are, 1. "Notæ ad Juvenalis et Persii Satyras, 1612." 2. "Notæ ad Senecæ Tragœdias, 1613." Ben Jonson had written epigrams, by way of panegyric, upon his notes on Juvenal and Persius: and his Seneca was ushered in with commendatory verses by Daniel Heinsius and others. 3. "Notæ ad Martialis Epigrammata, 1615." 4. "Notæ ad Lucani Pharsalia, 1618." To which is prefixed, commendatory verses in Latin by Mr. Selden. 5. "Index Rhetoricus Scholis accommodatus, 1625." Afterwards were added to it, "Formulæ Oratoriæ et Index Poeticus." In the preface to this work he informs us, that he had published about twenty years before, without his name, his scheme "Of Tropes;" which meeting with success, and being claimed by a certain plagiarist, put him upon composing his Index Rhetoricus. 6. "Florilegium Epigrammatum Græcorum, eorumque Latino versu a variis redditorum, 1629." 7. "Notæ ad Virgilium, 1634." 8. "Systema Grammaticum, 1641." 9. "Notæ in Ovidii Metamorphoses." 10. "Phraseologia Anglo-Latina." 11. "Tabulæ Græcæ Linguae." 12. "Syntaxis." 13. "Notæ in Terentium." He had finished his notes upon Terence, as far as to almost the end of the fourth comedy only, when he died: but Dr. Meric Casaubon completed the two last, and published the whole at London in 1651.

FARNEWORTH (ELLIS), distinguished by translating some capital authors, was born (as is presumed) at Bonteshall in Derbyshire, where his father was rector. He was bred first at Chesterfield-School under Mr. William Burrow, a celebrated master, and afterwards removed to Eton. He was admitted of Jesus-College, Cambridge; and matriculated Dec. 17, 1730. In 1762, he was presented by Dr. James Yorke, dean of Lincoln, to the rectory of Carlington in Derbyshire; but did not enjoy it long, as he died March 25, 1763. His publications were, 1. "The Life of Pope Sixtus V. translated from the Italian of "Gregorio Leti," with a Preface, Prolegomena, Notes, and Appendix, 1754," folio. 2. "Davila's History of France, 1757," 2 vols. 4to. 3. "A Translation of the Works of Machiavel, illustrated with Annotations, Dissertations, and several new Plans on the Art of War, 1761," 2 vols. 4to. reprinted in 4 vols. 8vo. 1775.

FARQUHAR

FARQUHAR (GEORGE), an ingenious comic writer, was the son of a clergyman in Ireland, and born at Londonderry in 1678. There he received the rudiments of education, and discovered a genius early devoted to the Muses. When he was very young, he gave specimens of his poetry; and discovered a force of thinking, and turn of expression much beyond his years. His parents having a numerous issue, could bestow on him no other fortune than a liberal and polite education: therefore, when he was qualified for the university, he was sent to Trinity-College, Dublin. This was in 1694. He made great progress in his studies, and acquired considerable reputation: but his gay and volatile disposition could not long relish the gravity and retirement of a college life; and therefore, soon quitting it, he betook himself to the diversions of the stage, and got admitted into the company of the Dublin theatre. He had the advantage of a good person, and was well received as an actor, though his voice was somewhat weak: for which reason he was resolved to continue on the stage, till something better should offer. But his resolution was soon broken by an accident, whereby he was near turning a feigned tragedy into a real one: for being to play the part of Guyomar, who kills Vasquez, in Dryden's "Indian Emperor," and forgetting to exchange his sword for a foil, in the engagement he wounded his brother tragedian, who represented Vasquez, very dangerously; and though the wound did not prove mortal, yet he was so shocked at it, that he determined never to appear on the stage again.

In 1696 he went to London. He was soon induced, after his arrival there, by the celebrated actor Wilks, to try his dramatic abilities as an author. In 1698, his first comedy, called "Love in a Bottle," appeared on the stage; and for its sprightly dialogue and busy scenes was well received by the audience. The year after Mrs. Oldfield was, partly upon his judgment and recommendation, admitted on the theatre; she being then sixteen years of age. In 1700, he brought his "Constant Couple, or, Trip to the Jubilee," upon the stage, it being then the Jubilee year at Rome, when Popish zealots of all countries made their trip thither, to buy pardons and trinkets for the convenience of their souls and bodies. In the character of Sir Harry Wildair, our author drew so gay and airy a figure, so suited to Wilks's talents, and so animated by his gesture and vivacity of spirit, that the player gained almost as much reputation as the poet. Towards the end of this year, we meet with him in Holland, probably upon his military duty: from whence he has given a very facetious description of those places and people, in two of his letters dated from the Brill and from Leyden. And in a third, dated from the Hague, he very humorously relates how merry he was there, at a treat made by the earl of Westmoreland; while not only himself, but king William.

and others of his subjects, were detained there by a violent storm. There is also among his poems, an ingenious copy of verses to his mistress upon the same subject; which mistress is supposed to have been Mrs. Oldfield: for that Lady was often heard to speak afterwards of the many agreeable hours she had spent in captain Farquhar's company. In 1701, he was a spectator, if not a mourner, at Dryden's funeral: but the description, he has given of it in one of his letters, is not much calculated to inspire sorrow.

Encouraged by the prodigious success of his last play, he made a continuation of it, 1701, in his comedy called, "Sir Harry Wild-air, or, The Sequel of the Trip to the Jubilee:" in which Mrs. Oldfield received as much reputation, and was as greatly admired in her part, as Wilks was in his. In 1702, he published his "Miscellanies, or, Collection of Poems, Letters, and Essays," which contain a variety of humorous and pleasant sallies of fancy. It is said, that some of the letters were published from copies, returned him at his request by Mrs. Oldfield. There is at the end of them an Essay, which is called, "A Discourse upon Comedy, in reference to the English Stage." There is one among the letters, which he calls, "The Picture," containing a description and character of himself. In 1703, came out another diverting comedy of his, called "The Inconstant, or, The Way to win him." This comedy was received more coldly than the former, though not at all inferior to them in merit. Farquhar was married this year, and, as was at first reported, to a great fortune; which indeed he expected, but was miserably disappointed. The lady had fallen in love with him, and so violent was her passion, that she resolved to have him at any rate: and as she knew he was too much dissipated in life to fall in love, or to think of matrimony, unless advantage was annexed to it, she first caused a report to be spread of her being a great fortune, and then had him given to understand, that she was in love with him. He married her: and what is pretty extraordinary, though he found himself deceived, his circumstances embarrassed, and his family increasing, he never once upbraided her for the cheat, but behaved to her with all the delicacy and tenderness of an indulgent husband. Very early in 1704, a farce called, "The Stage-Coach," in the composition of which he was jointly concerned with another, made its first appearance, and was well received. His next comedy, named "The Twin-Rivals," was played in 1705. In 1706, was acted his comedy, called "The Recruiting Officer:" in which he was so successful, that even now that comedy fails not to bring full houses. His last comedy, was "The Beaux's Stratagem," of which he did not live to enjoy the full success. He was unhappily oppressed with some debts: and this obliged him to make application to a certain courtier, who had formerly given him many professions

professions of his friendship. His pretended patron advised him to convert his commission into the money he wanted, and pledged his honour, that in a short time he would provide him another. This circumstance appearing favourable, and unable to bear the thoughts of want, he sold his commission: but when he renewed his application, and represented his distressed situation, his noble patron had forgot his promise, or rather, perhaps, had never the least intention to fulfil it. This distracting disappointment so preyed upon our author, that it carried him off this worldly theatre, while his last play was acting in the height of its success at that of Drury-Lane. His death happened in April 1707, before he was thirty years of age. His friend, Wilks, was very kind to his two daughters; and proposed to his brother managers, who readily came into it, to give each of them a benefit, to put them out to mantua-makers.

FASTOLFF (JOHN), knight and knight-banneret, a valiant and renowned general, and nobleman in France, during our conquests in that kingdom; knight of the garter; and in all respects a most extraordinary person; was descended of an ancient and famous family in Norfolk, and is supposed to have been born at Yarmouth in that county about 1377. There is no doubt, but a man of his accomplishments must have been carefully educated, though we do not find any account of it. His father, John Fastolff, Esq. dying before he was of age, he became ward to some great nobleman: and it is said, that he was trained up, according to the custom of those times, in the Norfolk family. About 1401, Thomas of Lancaster, afterwards duke of Clarence, and second son of Henry IV. was sent lord-lieutenant into Ireland; and our Fastolff probably attended him: for it is affirmed, that he was with him in 1405 and 1406. It is almost certain too, that Fastolff was with him in 1408, because at the end of that year he was married in that kingdom to a rich young widow of quality. Soon after, receiving some considerable posts of trust under the English regency in France, he betook himself to reside in that kingdom. Here he passed through several offices of the highest importance, distinguished himself most illustriously in all the arts of peace, and was successively crowned with titles and honours.

He did not make his final return to England till 1440; and, laden with the laurels he had gathered in France, he now laboured to raise a new plantation of them in his own country. At home he shone as bright in virtue, as he had in valour abroad; and became no less amiable in his private, than he had been admirable in his public character. All we meet with in his recess is elegant, hospitable, generous, whether we consider the places of his abode, or those places and foundations on which he showered his bounty. He was a benefactor to both the universities, bequeathing a con-

considerable legacy to Cambridge, for building the schools of Philosophy and Civil Law; and at Oxford, he was so bountiful to Magdalen-College, through the affection he had for his friend Wainfleet, the founder, that his name is there commemorated in an anniversary speech. It would carry us too far, if we should enumerate the many instances of his munificence: suffice it to say, that no retirement could obscure his reputation, no infirmities weaken him in the exercise of his generous spirit, to the last. He died in 1459, upwards of fourscore years of age, as we learn from his noted contemporary, William Caxton.

Shakspeare has been extremely blamed by some writers, for perverting, they say, with an unaccountable licence, the character of this great and good man, under his Sir John Falstaff; while others will not allow, that he had any view of drawing Sir John Falstaff from any part of Sir John Fastolf's character. These latter urge, as arguments in their behalf, the difference of names, a difference in their ages, and, above all, that Falstaff's character was written and acted originally under the name of Sir John Oldcastle. Without doubt, nothing can be more different than the characters. The poet's Falstaff is an old, humourous, vapouring, cowardly, lewd, lying, drunken debauchee; while our Fastolf was a young and grave, discreet and valiant, chaste and sober, commander abroad, and eminent for every act of virtue and goodness at home.

FAULKNER (GEORGE), a worthy printer of no mean celebrity, who was the first man who carried his profession to a high degree of credit in Ireland. He was the confidential printer of Dean Swift; and enjoyed the friendship and patronage of the earl of Chesterfield, whose ironical letters to Faulkner, comparing him to Atticus, are perhaps the finest parts of his writings. He settled at Dublin as a printer and bookseller soon after the year 1726 (in which year we find him in London under the tuition of the celebrated Bowyer); and raised there a very comfortable fortune by his well-known "Journal," and other laudable undertakings. In 1735, he was ordered into custody by the House of Commons in Ireland for publishing, "A Proposal for the better Regulation and Improvement of Quadrille;" an ingenious treatise by bishop Hort; which produced from Swift "The Legion Club." Having had the misfortune to break his leg, he was shamefully introduced by Foote, who spared nobody, in the character of "Peter Paragraph," in "The Orators, 1762." He commenced a suit against the mimic; and had the honour of lord Townshend's interference to arbitrate the difference. He died an alderman of Dublin, Aug. 28, 1775. His style and manner were finely ridiculed in "An Epistle to Gorges Edmund Howard, Esq. with Notes, explanatory, critical, and historical, by George Faulkner, Esq."

Esq. and Alderman," reprinted in Dilly's "Repository," vol. iv. p. 175. But a fairer specimen of his real talents at epistle-writing may be seen in the "Anecdotes of Mr. Bowyer," or in the second volume of the "Supplement to Swift;" whence it appears that, if vanity was a prominent feature in his character, his gratitude was no less conspicuous.

FAVORINUS, an ancient philosopher and orator, was born at Arles in Gaul, flourished under the emperor Adrian, and taught at both Athens and Rome with high reputation. The emperor had no kindness for him; for, it seems, such was his nature and temper, that, not content with being the first in dignity and power, he would needs be the first in every thing else. This philosopher is said to have wondered at three things: first, that being a Gaul he should speak Greek so well; secondly, that being an eunuch he should be accused of adultery; and thirdly, that being envied and hated by the emperor he should be permitted to live. Many works are attributed to him; among the rest, a Greek work of "Miscellaneous History," often quoted by Diogenes Laertius.

FAWKES (FRANCIS), an ingenious poet, and native of Yorkshire, was born about 1721, and had his school-education at Leeds. He was thence transplanted to Jesus-College, Cambridge, where he took both the degrees in arts. Entering early into orders, he settled first at Bromham in Yorkshire, near the elegant seat of that name; which he celebrated in verse, 1745, in a 4to. pamphlet, anonymous. His first poetical publications were Gawen Douglas's "Descriptions of May and Winter modernized." Removing afterwards to Croydon in Surrey, he recommended himself to archbishop Herring, then resident there for his health; to whom, besides other pieces, he addressed an Ode upon his recovery in 1754. In 1755, the archbishop collated him to the vicarage of Orpington with St. Mary-Cray, in Kent; and Mr. Fawkes, in 1757, lamented his patron's death in a pathetic elegy. He published a volume of poems by subscription in 1761, in 8vo. and several poems afterward. But his great strength is supposed to have lain in translation; as his Anacreon, Sappho, Bion, Moschus, and Musæus, published in 1760, in 12mo. shew. He published also the "Idylliums of Theocritus," in an English version in 1767, in 8vo. His name is set to a "Family-Bible, with notes, 1761," 4to. but this was to repair his finances (for he was no œconomist) with the booksellers. April 1774, he exchanged his vicarage for the rectory of Hayes; and died August 26, 1777. His "Argonautics of Apollonius Rhodius" were published in 1780.

FAYETTE (MARIE MAGDELEINE, countess of), a French lady, the daughter of a governor of Havre de Grace, but more distinguished by her wit and her literary productions than by her family. She was married to the count de Fayette in 1655, and died in 1693. She cultivated letters and the fine arts; and her hotel was the rendezvous of all who were most distinguished for them. The duke de la Rochefoucault, Huetius, Menage, La Fontaine, Segrais, were those she saw the oftenest. The last, when obliged to quit the house of Mad. de Montpensier, found an honourable retreat with her. The author of "The Memoirs of Mad. de Maintenon" hath not spoken favourably of this lady, nor represented her such a one, as from her connections we should suppose her to be; but Mad. de Sevigne, who had better opportunities of knowing her, and is more to be relied on than the author of the Memoirs, hath painted her very differently. As this lady says, in a letter to her daughter, "Mad. la Fayette is a very amiable and a very estimable woman; and whom you will love when you shall have time to be with her, and to enjoy the benefit of her sense and wit; the better you know her, the more you will like her."

The principal works of this lady are, 1. "Zaide," a romance, 2. "La Princesse de Cleves," another; and 3. "La Princesse de Montpensier," another. 4. "Memoires de la Cour de France pour les Années 1688 & 1689." 5. "Histoire d'Henriette d'Angleterre." 6. "Divers Portraits de quelques Personnes de la Cour." All these works are yet in credit; and she drew up also other memoirs of the history of her times, which were lent to every body, and lost, by her son the abbé de la Fayette.

FEATLY (DANIEL), alias Fairclough, an English divine, the son of John Featly, sometime cook to the president of Magdalen-College, Oxford, was born at Charlton in that county, March 1582. He was educated in the grammar-school joining to Magdalen-College, admitted scholar of Corpus-Christi in 1594, and probationer-fellow in 1602, being then bachelor of arts. He became a severe student in divinity: he read fathers, councils, and schoolmen, and was deeply learned in every thing relating to them. His admirable way of preaching, his skill in disputation, and his other rare accomplishments, distinguished him so much, that Sir Thomas Edmunds, being dispatched by king James to be lieger-ambassador in France, made choice of Featly for his chaplain. He lived three years there, and did great honour to the English nation, and the Protestant religion, by disputing successfully against the most learned Papists; insomuch, that his antagonists could not forbear giving him the titles of *Acutissimus* and *Acerimus*.

Upon his return to England, he repaired to his college, took a bachelor of divinity's degree in 1613, and soon after became rector of Northill in Cornwall. But before he was settled there, he was called to be chaplain to Abbot, archbishop of Canterbury; and by
him

him was preferred soon after to the rectory of Lambeth in Surrey. In 1617, he proceeded in divinity, and puzzled Prideaux the king's professor so much with his arguments, that a quarrel commenced thereupon, which the archbishop himself was forced to compose. The archbishop of Spalato, Antony de Dominis, being also present at the disputation, was so mightily taken with our author's manner, that he immediately gave him a brother's place in the Savoy-Hospital, of which he was then master. About that time archbishop Abbot gave him the rectory of All-Hallows, Bread-Street, in London; which soon after he changed for the rectory of Acton, in Middlesex; and at length became the third and last provost of Chelsea-College.

In 1625, being then married, he retired from the service of his grace of Canterbury to Kennington near Lambeth, where his wife had a house. In 1626, he published his "*Ancilla Pietatis*," or, "*The Handmaid to Private Devotion*:" of which eight editions were printed off before 1676. With this was afterwards printed, "*The Practice of Extraordinary Devotion*:" and Wood relates, that "in one of these two he makes the story of St. George, the tutelar saint of England, a mere figment, for which he was forced to cry *peccavi*, and to fall upon his knees before Laud, archbishop of Canterbury." From 1626, to the beginning of the civil war, he was chiefly employed in writing books, and in disputing against persons of a different way of thinking in matters of religion.

In 1642, after the king had encountered the parliament-army at Brentford, some of the soldiers took up their quarters at Acton. There they made search for our author Featly, whom they took to be a Papist, at least to have, as is said, a Pope in his belly: but not finding him, they did him vast damage in destroying his house, stables, granaries, barns, &c. They sought him afterwards at Lambeth, in order to put him to death; but he happily escaped upon timely notice. In 1643, he was appointed a member of the Assembly of Divines, and was afterwards a witness against archbishop Laud. He had discovered more Calvinism than he was ever supposed to have; but Heylin has said, that he was always a Calvinist in his heart, though he never shewed it openly till then. He was, however, a great opposer of the Covenant, and wrote a letter to archbishop Usher, then at Oxford, containing his reasons: which letter being intercepted, and carried first to the close committee, and then to the House of Commons, he was judged to be a spy and betrayer of the parliament's cause. He was seized on, and committed prisoner to lord Petre's house in Aldersgate-Street, 1643, his rectories being taken from him; and in this prison he continued till March 1644. Being dropsical, he was reduced to a low and weak state; upon which he was removed for his health's sake to Chelsea-College, of which he was then provost; where spending a short time in devout exercises, he died in April 1645.

He was the author of near forty different works, chiefly of the polemic kind, and therefore of little use now, since the occasions of them are forgotten. He also published, in 1629, king James's "Cygnea Cantio;" in which may be seen, a scholastic duel between that king and our author.

FECKENHAM (JOHN DE), so called, because he was born of poor parents in a cottage, near the forest of Feckenham in Worcester-shire, his right name being Howman, was the last abbot of Westminster. Discovering in his youth very good parts, and a strong propensity to learning, the priest of the parish took him under his care, instructed him some years, and then got him admitted into Eversham monastery. At eighteen, he was sent by his abbot to Gloucester-College, in Oxford; from whence, when he had sufficiently improved himself in academical learning, he was recalled to his abbey; which being dissolved in 1535, he had a yearly pension of an hundred florins allowed him for his life. Upon this, he returned to Gloucester-College, where he pursued his studies some years; and in 1539, took the degree of bachelor of divinity, being then chaplain to Bell, bishop of Worcester. That prelate resigning his see in 1543, he became chaplain to Bonnor, bishop of London; but Bonnor being deprived of his bishopric, in 1549, by the Reformers, Feckenham was committed to the Tower of London, because, as some say, he refused to administer the sacraments after the Protestant manner. Soon after, he was taken from thence, to dispute on the chief points controverted between the Protestants and Papists; and he disputed several times in public before, and with, some great personages.

He was afterwards remanded to the Tower, where he continued till queen Mary's accession to the crown, in 1553: but was then released, and made chaplain to the queen. He became also again chaplain to Bonnor, prebendary of St. Paul's; then dean of St. Paul's; then rector of Finchley in Middlesex, which he held only a few months; and then rector of Greenford in the said county. In 1554, he was one of the disputants at Oxford against Cranmer, Ridley, and Latimer, before they suffered martyrdom; but he said very little against them. During Mary's reign, he was constantly employed in doing good offices to the afflicted Protestants from the highest to the lowest. Francis Russel, earl of Bedford, Ambrose and Robert Dudley, afterwards earls of Warwick and Leicester, were benefited by his kindness: as was also Sir John Cheke. Nay, he interceded with queen Mary for the lady Elizabeth's enlargement out of prison, and that so earnestly, that the queen was actually displeased with him for some time. May 1556, he was complimented by the university of Oxford with the degree of doctor in divinity; being then in universal esteem for his learning, piety, charity, moderation, humility, and other virtues. The September following,

following, he was made abbot of Westminster, which was then restored by queen Mary; and fourteen Benedictine monks placed there under his government, with episcopal power.

Upon the death of Mary, in 1558, her successor Elizabeth, not unmindful of her obligations to Feckenham, sent for him before her coronation, to consult and reward him; and, as it is said, offered him the archbishopric of Canterbury, provided he would conform to the laws; but he refused. He appeared in her first parliament, taking the lowest place on the bishop's form; and was the last mitred abbot that sat in the House of Peers. During his attendance there, he spoke and protested against every thing tending towards the Reformation; and the strong opposition, which he could not be restrained from making, occasioned his commitment to the Tower in 1560. He continued there till 1563, when he was taken from thence, and committed to the custody of Horne, bishop of Winchester; but these two, having written against each other about the oath of supremacy, could not agree to live together; so that Feckenham was remanded to the Tower in 1564. Afterwards he was removed to the Marshalsea, and then to a private house in Holborn. In 1571, he attended Dr. John Storie before his execution. In 1578, we find him in free custody, with Cox, bishop of Ely, whom the queen had put upon using his endeavours with Feckenham, that he would acknowledge her supremacy, and come over to the church: and he was at length induced to do the former, though he could never be brought to a thorough conformity. Soon after, the restless spirit of some Roman Catholics, and their frequent attempts upon the queen's life, obliged her to imprison the most considerable among them; upon which our author was sent to Wisbich-Castle in the isle of Ely, where he continued a prisoner to the time of his death, which happened in 1585.

The following is a catalogue of his works: 1. "A Conference, Dialogue-wise, held between the Lady Jane Dudley, and Mr. John Feckenham, four Days before her Death, touching her Faith and Belief of the Sacrament and her Religion, 1554." April 1554, he was sent by the queen to this lady to commune with her, and to reduce her from the doctrine of Christ to queen Mary's religion. 2. "Speech in the House of Lords, 1553." 3. "Two Homilies on the first, second, and third Articles of the Creed." 4. "A Funeral Oration on the Death of the Duchess of Parma, Daughter of Charles V. and Governess of the Netherlands." 5. "Sermon at the Exequy of Joan, Queen of Spain, 1555." 6. "The Declaration of such Scruples and Staies of Conscience, touching the Oath of Supremacy, delivered by Writing to Dr. Horne, bishop of Winchester, 1566." 7. "Objections or Assertions made against Mr. John Gough's Sermon, preached in the Tower of London, Jan. 15, 1570." 8. "Caveat Emptor:" which seems to have been a caution against buying abbey lands. He had also

written, "Commentaries on the Psalms," and a "Treatise on the Eucharist," which were lost among other things. Likewise, "A Sermon on the Funeral of Queen Mary, on Ecclesiastes iv. 2."

FEITHIUS (EVERARD), a learned German, was born at Elburg in Guelderland. He studied philosophy for some time, and afterwards applied himself entirely to polite literature, in which he made a considerable progress. He was quite a master of the Greek tongue, and even of the Hebrew: of which the professors of the Protestant university of Berne gave him a large testimonial. Being returned to his own country, from which he had been long absent, he was under great consternation, on account of the expedition of the Spaniards commanded by Spinola. This determined him to leave his native country; and he went to settle in France, where he taught the Greek tongue, and was honoured with the friendship of Casaubon, of messieurs Du Puy, and of the president Thua-sinus. When he was walking one day at Rochelle, attended by a servant, he was desired to enter into the house of a citizen: and after that day, it could never be discovered what became of him, notwithstanding all the strictest inquiries of the magistrates. His manuscript works promised much, one of which was published at Leyden in 1677, by Henry Bruman, principal of the college at Swol, and the author's grand-nephew, entitled, "*Antiquitatum Homeriarum libri quatuor*," 12mo. It is very learned, and abounds with curious and instructive observations. There are other works of his in being, as, "*De Atheniensium Republica, De Antiquitatibus Atticis, &c.*"

FELIBIEN (ANDREW), counsellor and historiographer to the king of France, was born at Chartres, in 1619. He finished his first studies there at the age of fourteen, and then was sent to Paris to improve himself in the sciences, and in the management of affairs: but his inclination soon made him devote himself entirely to the Muses, and he gained a great reputation by his knowledge in the fine arts. The marquis de Fontenay-Mareuil, being chosen for the second time ambassador extraordinary to the court of Rome in 1647, Felibien was made secretary to the embassy, and perfectly answered the hopes which that minister had conceived of him. During his stay at Rome, his fondness for the liberal arts made him spend all the time he could spare in visiting those who excelled in them. On his return from Italy, he went to Chartres; and, as he designed to settle himself, he married a lady of considerable family. His friends introduced him afterwards to Fouquet, who would have done something for him, had he not soon after lost the king's favour: but Colbert, who loved the arts and sciences, did not suffer him to be useless. After he had desired him to make

some draughts for his majesty, in order to engage him to complete the works he had begun, he procured him a commission of historiographer to the king, superintendant of his buildings, and of the arts and manufactures in France: this commission was delivered to him March 10, 1666. The royal academy of Architecture having been established in 1671, he was made secretary to it. The king made him afterwards keeper of his cabinet of antiques, and gave him an apartment in the palace of Brion. He was also one of the first members of the academy of Inscriptions and Medals. He became afterwards deputy comptroller-general of the bridges and dykes of the kingdom. He died June 11, 1695, aged 76; and left five children.

His chief and esteemed works are, 1. "Dialogues concerning the Lives and Works of the most excellent Painters, ancient and modern." 2. "The Principles of Architecture, Sculpture, and Painting, with a Dictionary of proper words relating to those arts." 3. "Of the Origin of Painting, with several other pieces." 4. "Several Descriptions, as that of Versailles, of several entertainments given by the king, and of several pictures," collected into one vol. in 12mo. 5. "The Conferences of the Royal Academy of Painting," in one vol. 4to. 6. "The Description of the Abbey de la Trappe," in 12mo. He also left some translations: viz. "An Account of what passed in Spain, when the Count Duke of Olivares fell under the King's Displeasure," translated out of Italian; "The Castle of the Soul," written by St. Teresa, translated from the Spanish; "The Life of Pope Pius V." translated from the Italian.

FELIX (MINUTIUS), a father of the primitive church, who flourished in the third century, about the year 220. He was an African by birth, and by profession a lawyer, having practised at the bar after he became a convert to Christianity. He has written a very elegant dialogue in defence of the Christian Religion, entitled "Octavius," from the name of his Christian speaker, who disputes with Cæcilius, while himself sustains the part of a moderator. The dialogue is sprightly, elegant, and instructive. It passed a long time for the eighth book of Arnobius "Adversus Gentes:" for being found with the other seven, in an ancient manuscript of the Vatican, it was printed four times under his name, before any body suspected its true author. At length Balduinus, a celebrated lawyer, caused it to be printed separately at Heidelberg, in 1560, and prefixed to it a very learned dissertation of his own, in which he detected the common error, and ascertained the book to its genuine author: although Ursinus, whether he had not seen Balduinus's edition, or whether he envied him the honour of the discovery, printed it at Rome thirty years after, at the end of Arnobius's works again. Another book, entitled, "De fato, vel

contra Mathematicos," went about under the name of Minutius Felix; yet though it was well written, from the dissimilarity of its style with that of Octavius, it is concluded to be spurious.

FELL (Dr. JOHN), an eminently learned divine, was the son of Dr. Samuel Fell, dean of Christ-Church in Oxford, and born at Longworth in Berkshire, June 23, 1625. He was educated mostly at the free-school of Thame in Oxfordshire; and in 1636, when he was only eleven years of age, admitted student of Christ-Church in Oxford. Oct. 1640, he took the degree of bachelor of arts, and that of master in June 1643; about which time he was in arms for Charles I. within the garrison of Oxford, and afterwards became an ensign. In 1648, he was turned out of his place by the parliamentary visitors, being then in holy orders; and from that time till the Restoration of Charles II. lived in a retired and studious condition, partly in the lodgings of the famous physician Willis, who was his brother-in-law, and partly in his own house over-against Merton-College, wherein he and others kept up the devotions and discipline of the church of England. After the Restoration, he was made prebendary of Chichester, and canon of Christ-Church, into which last he was installed July 1660; and Nov. following, dean, being then doctor of divinity, and chaplain in ordinary to the king. He now built the stately tower over the principal gate of the college; into which, in 1683, he caused to be removed out of the steeple in the cathedral the bell called "Great Tom of Christ-Church," said to have been brought thither with the other bells from Osney-Abbey. He took care to have it recast with additional metal, so that it is now by far the biggest bell in England. Sixteen men are required to ring it; and it was first rung out on May 29, 1684.

In 1666, 1667, 1668, and 1669, Fell was vice-chancellor of the university: during which time he used every possible means to restore the discipline and credit of it: and such was his indefatigable spirit, that he succeeded to a miracle. In 1675-6, he was advanced to the bishopric of Oxford, with leave at the same time to hold his deanery of Christ-Church in commendam, that he might continue his services to his college and the university; and he was no sooner settled in his see, than he set about re-building the episcopal palace of Cuddesden in Oxfordshire. In a word, he devoted his whole substance to works of piety and charity, and died July 10, 1686, to the great loss of learning, of the whole university, and of the church of England. He was buried in Christ-Church cathedral; and over his tomb, which is a plain marble, is an elegant inscription, composed by Aldrich, his successor. He never was married.

Dr. Fell is the author and editor of the following works. 1.
"The Life of the most reverend, learned, and pious Dr. Henry Hammond,

Hammond, who died April 25, 1660," 1660. 2. "Alcinoi in Platoniam Philosophiam Introductio, 1667." 3. "In laudem Musices Carmen Sapphicum." This was set to music. 4. "Historia et Antiquates Universitatis Oxoniensis, &c. 1674," 2 vols. fol. 5. "The Vanity of Scoffing: in a Letter to a Gentleman, 1674." 6. "St. Clement's two Epistles to the Corinthians in Greek and Latin, with notes at the end, 1677." 7. "Account of Dr. Richard Allestree's life;" being the preface to the said doctor's sermons, published by our author. 8. "Of the Unity of the Church:" translated from the original of St. Cyprian, 1681. 9. "A beautiful edition of St. Cyprian's works, revised and illustrated with notes, 1682." 10. "Several Sermons." 11. "The following pieces written by the author of the "Whole Duty of Man," with prefaces, contents, and marginal abbreviations, by him, viz. "The Lady's Calling; The Government of the Tongue; The Art of Contentment; The Lively Oracles," &c. He also wrote the general preface before the folio edition of that unknown author's works. There is another piece, which was ascribed to him, with this title, "The Interest of England stated: or, A faithful and just account of the aims of all parties now prevailing; distinctly treating of the designments of the Roman Catholic, Royalist, Presbyterian, Anabaptist, &c. 1659," 4to. but it not being certainly known whether he was the author or not, we will not place it among his works. From 1661, to the time of his death, viz. while he was dean of Christ-Church, he published or re-printed every year a book, commonly a classical author, against new-year's tide, to distribute among the students of his house; to which books he either put an epistle, or running notes, or corrections,

Dr. Samuel Fell, our author's father, was born in the parish of St. Clement Danes, London, 1594; elected student of Christ-Church, from Westminster-School, in 1601; took a master of arts degree in 1608; admitted bachelor of divinity in 1616; and about that time became minister of Freshwater in the Isle of Wight. May 1619, he was installed canon of Christ-Church, and the same year proceeded in divinity, being about that time domestic chaplain to James I. In 1626, he was made Margaret professor, and so consequently had a prebend of Worcester, which was about that time annexed to the professorship. He was then a Calvinist, but at length leaving his opinion, he was, through Laud's interest, made dean of Litchfield in 1637; and the year following, dean of Christ-Church. In 1647, he was ejected from his deanery by the rebels, who were so exasperated at him for his loyalty to the king, and zeal for the church, that they actually sought his life: and being threatened to be murdered, he was forced to abscond. He died broken-hearted Feb. 1, 1648-9; that being the very day he was made acquainted with the murder of his royal master king Charles.

Charles. Wood, though he supposes there were more, only mentions these two small productions of his, viz. "*Primitiæ: five Oratio habita Oxoniæ in Schola Theologiæ, 9 Nov. 1626,*" and, "*Concio Latina ad Baccalaureos die cinerum in Coloss. ii. 8.*" They were both printed at Oxford in 1627.

FENELON (FRANCIS DE SALIGNAC DE LA MOTTE), archbishop of Cambray, and author of "*Telemachus,*" was of an ancient and illustrious family, and born at the castle of Fenelon, in the province of Perigord, August 6, 1651. At twelve years of age, he was sent to the university of Cahors; and afterwards went to finish his studies at Paris, under the care of his uncle Anthony, marquis of Fenelon, lieutenant-general of the king's armies. He soon made himself known at Paris, and at nineteen preached there with general applause; but the marquis, who was a very wise and good man, feared lest his nephew's appearing so early in the world might make him proud and vain, and therefore persuaded him to imitate for several years the silence of Jesus Christ. At twenty-four, he entered into holy orders; and three years after was chosen, by the archbishop of Paris, to be superior to the new convert women in that city. In 1686, which was the year after the edict of Nantz was revoked, the king named him to be at the head of those missionaries, who were sent along the coast of Saintonge, and the Pais de Aunis, to convert the Protestants.

Having finished his mission, he returned to Paris, and was presented to the king; but lived two years afterwards without going to court, being entirely taken up with instructing again the new female converts. And that he might forward this good work by writings as well as lectures, he published, in 1688, a little treatise, entitled, "*Education de Filles:*" which the author of the "*Bibliothèque Universelle*" calls the best and most useful book, written upon the subject, in the French language. In 1688, he published a work, "*Concerning the Functions of the Pastors of the Church;*" written chiefly against the Protestants, with a view of shewing, that the first promoters of the Reformation had no calling, and therefore were not true pastors. In 1689, he was made tutor to the dukes of Burgundy and Anjou; and, in 1693, chosen member of the French academy, in the room of Pellisson deceased. All the time he lived at court, he preserved the disinterestedness of an hermit, and never received or asked any thing either for himself or friends. At last the king gave him the abbey of St. Vallery, and some months after the archbishopric of Cambray, to which he was consecrated by Bossuet bishop of Meaux, in 1695.

But now a storm arose against him, which obliged him to leave the court for ever; it was occasioned by his book, entitled, "*An Explication of the Maxims of the Saints concerning the interior Life.*"

Life." This book was published in 1697, occasioned by a certain lady, named madam Guyon, who pretended to a very high and exalted devotion. She explained it in some books which she published, and wrote particularly a mystical exposition of Solomon's Song. In short, she was a downright Quietist; and Fenelon was suspected of favouring her extravagant notions. This occasioned several conferences between the bishop of Meaux, the bishop of Chalons, afterwards cardinal de Noailles, and Mr. Tronson, superior-general to the congregation of St. Sulpicius. Fenelon was admitted into these conferences, in which madam Guyon's books were examined; but in the mean time began to write very secretly upon the subject under examination, and his writings tended to maintain or excuse madam Guyon's books without naming her. This examination lasted seven or eight months, during which he wrote several letters to the examiners, which abounded with so many testimonies of submission, that they could not think God would deliver him over to a spirit of error. While the conferences lasted, the secret was inviolably kept with regard to Fenelon; the two bishops being as tender of his reputation, as they were zealous to reclaim him. He was soon after named archbishop of Cambrai, and yet continued with the same humility to press the two prelates to give a final sentence. They drew up thirty-four articles at Issi, and presented them to the new archbishop, who offered to sign them immediately: but they thought it more proper to leave them with him for a time, that he might examine them leisurely. He did so, and added to every one of the articles such limitations as enervated them entirely: however, he yielded at last, and signed the articles March 10, 1695. Bossuet wrote soon after an Instruction designed to explain the articles of Issi, and desired Fenelon to approve it; but he refused it, and let Bossuet know by a friend, that he could not approve a book which condemned madam Guyon, because he himself did not condemn her. It was in order to explain the system of the Mystics, that he wrote his book of "The Maxims of the Saints." There was a sudden and general outcry against it, and the clamours coming to the king's ear, his majesty expostulated with the prelates, for having kept secret from him what they alone knew. Upon this the bishop of Meaux waited on the king, and asked his majesty's pardon for not acquainting him sooner with his brother's fanaticism. The controversy was for some time carried on between the archbishop of Cambrai and the bishop of Meaux. But as the latter insisted upon a positive recantation from the former, Fenelon applied to the king, and represented to his majesty, that there was no other means to remove the offence, which this controversy occasioned, than by appealing to the Pope; and therefore he begged leave to go himself to Rome. But the king sent him word, that it was sufficient to carry his affair thither, without going himself;

and

and accordingly it was brought before the Consultators of the Inquisition to be examined. They were divided in their opinions : but at last the Pope condemned the book, with twenty-three propositions extracted from it, by a brief dated March 12, 1699. He submitted patiently to the Pope's determination, and retired to his diocese of Cambray, where he led a most exemplary life, acquitting himself punctually in all the duties of his station. Yet he was not so much taken up with them, nor so deeply engaged in his contemplative devotion, but he found time to enter into the controversy with the Jansenists. He laboured not only to confute them by his writings, but also to oppress them by procuring a bull from Rome against a book, which cardinal de Noailles, their chief support, had approved: the book was father Quesnel's "Reflections upon the New Testament." The Jesuits, who were resolved to humble that prelate, had formed a great party against him, and prevailed with the archbishop of Cambray to assist them in the affair. He engaged himself; wrote many pieces against the Jansenists, the chief of which is the "Four Pastoral Letters," printed in 1704, at Valenciennes; and spared no pains to get the cardinal disgraced, and the book condemned, both which were at length effected.

But the work that has gained him the greatest reputation, and for which he will be immortal, is his "Telemachus." It was begun to be printed at Paris; but there were hardly 200 pages printed off, when the impression was stopped by the king's command. We are told in the preface to the first correct edition of "Telemachus," which was printed at the Hague in 1701, that a servant, whom he employed as an amanuensis, took secretly a copy of his work, and sold it to a bookseller; and it is certain, that it was handed about in manuscript. At last Moetjons, a bookseller, got a copy of it, after it had been prohibited at Paris, and printed it in 1699. It has been re-printed several times since in many places; and in 1717, after the author's death, his heirs gave a new edition of it, which they say is the only complete one. This book sold prodigiously, and no work ever had a greater reputation.

In 1713, he published another considerable work, entitled, "A Demonstration of the Being of God, grounded on the knowledge of Nature, and suited to the meanest capacity." This is one of the best books that is written in French upon that subject. There goes another work under his name with this title, "Dialogues of the great Men in the Elysian Fields, applied to the manners of this age:" but this is said not to answer the reputation of its author. His "Dialogues sur l'Eloquence," though composed in his youth, were not published till after his death in 1718. It contains many fine observations, expressed in an easy style. He died in January 1715, aged 63 years.

Besides the works of our author, already mentioned, they have published since his death, "*Lettres sur la Religion*," some of which were written to the duke of Orleans, who had a constant friendship with him. There has of late years been printed at Rotterdam a collection of all his spiritual works, under the care of the marquis de Fenelon, his grand-nephew, and ambassador from his most Christian majesty to the States-General; which collection contains several pieces that had never been printed.

FENTON (*Sir GEOFFREY*), an eminent writer and statesman during the reigns of Elizabeth and James I. was descended from an ancient family in Nottinghamshire; but the time of his birth does not appear. He was certainly educated liberally, though we cannot tell where; since, while a young man, he gave many proofs of his acquaintance with ancient and modern learning, and of his being perfectly versed in the French, Spanish, and Italian languages. He is well known for a translation from the Italian of "*The History of the Wars of Italy, by Guicciardini*;" the dedication of which to queen Elizabeth bears date Jan. 7, 1579. This was however his last work, he having published before, 1. "*An Account of a Dispute at Paris, between two Doctors of the Sorbonne, and two Ministers of God's Word, 1571*;" a translation. 2. "*An Epistle, or Godly Admonition, sent to the Pastors of the Flemish Church in Antwerp, exhorting them to concord with other Ministers: written by Antony de Carro, 1578*;" a translation. 3. "*Golden Epistles: containing variety of Discourses, both moral, philosophical, and divine, gathered as well out of the Remainder of Guevara's works as other authors, Latin, French, and Italian. Newly corrected and amended. Mon heur viendra, 1577.*"

What the inducements were, which engaged him to leave his own country, in order to serve the queen in Ireland, cannot easily be discovered: it is however certain, that he went thither well recommended; and that, being in particular favour with Arthur, lord Grey, then lord-deputy in that kingdom, he was sworn of the privy-council about 1581. It is more than probable that his interest might be considerably strengthened by his marriage with Alice, the daughter of Dr. Robert Weston, some time lord-chancellor of Ireland, and dean of the arches in England, a man of great parts, and who had no small credit with the earl of Leicester, and other statesmen in the court of Elizabeth: and when he was once fixed in the office of secretary, his own great abilities and superior understanding made him so useful to succeeding governors, that none of the changes to which that government was too much subjected in those days wrought any alteration in his fortune.

In 1603, Sir Geoffrey married his only daughter Katharine to Mr. Boyle, afterwards the great earl of Cork; and died at his house

house in Dublin, Oct. 19, 1608. He was interred with much funeral solemnity in the cathedral church of St. Patrick, in the same tomb with his wife's father, the lord chancellor Weston.

FENTON (ELIJAH), descended from an ancient family, and born at Shelton, near Newcastle-under-Line, in Staffordshire, being the youngest of twelve children, having been intended by his parents for the ministry, was sent to Cambridge, where he embraced principles very opposite to the government, and became disqualified for entering into holy orders. On quitting the university, he was for some time usher to Mr. Bonwicke, a celebrated school-master at Headley in Surrey; and afterwards became secretary to the earl of Orrery, who placed his only son lord Boyle under his tuition from 1714 to 1720. Between this amiable poet and his noble pupil a constant and free friendship subsisted; and his lordship always spoke of him after his decease, and often with tears, as one of the worthiest and modestest men that ever adorned the court of Apollo. After he quitted the service of this noble peer, it was his custom to pay a yearly visit in the country to his brother, who possessed an estate of 1000*l.* per annum. He was a man of great tenderness and humanity, and carried the fairest reputation. After a life, the close of it spent in ease and tranquillity, he died July 13, 1730, at East-Hampstead, Berks, the seat of Lady Trumbal; who had invited him thither, by Pope's recommendation, to educate her son, and who afterwards detained him with her as the auditor of her accounts. He published in 1709 a volume, under the title of "Oxford and Cambridge Verses," printed for Lintot, without a date. In 1717 he published a volume of his own poems; and in 1723 introduced upon the stage his tragedy of Mariamne, built upon the story related of her in the third volume of *The Spectator*, which the ingenious author collected out of Josephus. He published also a fine edition of Waller's works, illustrated with useful notes of his own; and wrote a *Life of Milton*, which Dr. Johnson very handsomely commends. Mr. Fenton was much beloved by Mr. Pope, who honoured him with an epitaph: several of his poems, omitted in the last edition of his Works, are preserved in the "Select Collection, 1780."

FERGUSON (JAMES), an extraordinary phænomenon of the *self taught* kind, particularly in the astronomical way, was born in Bamffshire, in Scotland, 1710. At the earliest age his genius began to exert itself: nevertheless, the circumstances of his parents obliged him to go to service. He kept sheep for four years; and, during this situation, learnt to mark the position of the stars with a thread and bead. Mr. Gilchrist, minister of Keith, encouraged and assisted his growing genius; and Thomas Grant, Esq; received him for instruction into his family, whose butler, Alexander Cantley

ley (a very extraordinary person, as described by Ferguson) became his tutor, and taught him decimal arithmetic, algebra, and the elements of geometry. Nevertheless, after this, he went into two very hard services; one to a miller, where he very nearly perished. When he was too weak for labour, he made a wooden clock, and afterwards a watch, from a casual sight of one. His ingenuity introduced him to Sir James Dunbar, when he learnt to draw, and began to take portraits; an employment by which he supported himself and family many years, both in Scotland and England. In his 29th year he married: and, the year after, invented his Astronomical Rotula, a machine for shewing the new moons and eclipses, which acquired him the friendship of Mr. Mac Laurin.

About 1744, he went to London; and soon made his way among such of the great as were lovers of science and uncommon merit. A delineation of the complex line of the moon's motion recommended him to the Royal Society, of which he was elected fellow, without paying for admission; a very uncommon favour. He had a pension of 50*l.* a year from the present king at his accession; who had heard lectures from him, and frequently conversed with him upon curious topics. He made instruments, and published dissertations, from time to time. In 1773, he published "Select Mechanical Exercises," with an account of his life. His "Introduction to Electricity," had appeared in 1770: his "Introduction to Astronomy," in 1772. His great work, "Astronomy explained on Sir Isaac Newton's Principles," had gone through four editions in 1770: his "Lectures on select Subjects in Mechanics, Hydrostatics, Hydraulics, Pneumatics, and Optics," five, in 1776. His last published work was a "Treatise on Perspective," in 1775. He died Nov. 16, 1776.

FERNELIUS (*John*), physician to Henry II. of France, was born in Picardy, about the beginning of the 16th century. He was not very young when sent to Paris to study rhetoric and philosophy; but made so quick a progress, that, having been admitted master of arts after two years time, the principals of the colleges strove who should have him to teach logic, and offered him a considerable stipend. He would not accept their offers; but chose to render himself worthy of a public professor's chair by private studies and lectures. He applied himself therefore in a most intense manner. All other pleasure was insipid to him. He cared neither for play nor for walking, nor for entertainment, nor even for conversation. He read Cicero, Plato, and Aristotle. He also applied himself very earnestly to the mathematics.

This continual study drew upon him a long fit of sickness, which obliged him to leave Paris. On his recovery he returned thither with a design to study physic; but before he applied him-

self entirely to it, he taught philosophy in the college of St. Barbara. After this, he spent four years in the study of Physic; and, taking a doctor's degree, confined himself to his closet, in order to read the best authors, and to improve himself in the mathematics; that is, as far as the business of his profession would suffer him. He used to rise at four o'clock in the morning, and studied till it was time either to read lectures or to visit patients. He then examined the urine that was brought him; for this was the method of those times, with regard to the poor people, who did not send for the physician. Coming home to dine, he shut himself up among his books, till they called him down to table. Rising from table, he returned to his study, which he did not leave without necessary occasions. Coming home at night, he did just as at noon: he stayed among his books, till they called him to supper; returned to them the moment he had supped; and did not leave them till eleven o'clock, when he went to bed.

In the course of these studies, he contrived mathematical instruments, and was at great charges in making them. His wife, who seems to have been a spirited thrifty woman, did not like those expences, by which even a part of her fortune was wasted. She murmured, she cried, she complained of it to her father, who was a counsellor at Paris. Fernel submitted at last, sent all his instrument-makers away, and applied himself in good earnest to practise physic. But, as visiting patients did not employ his whole time, he resumed the same office in which he had been engaged already, of reading public lectures upon Hippocrates and Galen. This soon gained him a great reputation through France, and in foreign countries. His business increasing, he left off reading lectures; but as nothing could make him cease to study in private, he spent all the hours he could spare in composing a work of physic, entitled, "*Physiologia*," which was soon after published. He was prevailed with to read lectures upon this new work, which he did for three years: and undertaking another work, which he published, "*De venæ sectione*," he laid himself under a necessity of reading lectures some years longer; for it was passionately desired that he would also explain this new book to the youth.

While he was thus employed, he was sent for to court, in order to try whether he could cure a lady, whose recovery was despaired of. He was so happy as to cure her, which was the first cause of that esteem which Henry II. who was then but Dauphin, and was in love with that lady, conceived for him. This prince offered him even then the place of first physician to him; but Fernel, who infinitely preferred his studies to the hurry of a court, would not accept the employment, and had even recourse to artifice, in order to obtain the liberty of returning to Paris.

When Henry came to the throne, he renewed his entreaties: but Fernel represented, that the honour which was offered to him was due,

due, for several reasons, and as an hereditary right, to the late king's physician; and that, as for himself, he wanted some time for experiments concerning several discoveries he had made relating to physic. The king admitted this: but as soon as Francis I's physician died, Fernel was obliged to go, and fill his place at Henry II's court. And here just the contrary to what he dreaded came to pass: for he enjoyed more rest and more leisure at court than he had done at Paris; and he might have considered the court as an agreeable retirement, had it not been for the journies, which the new civil war obliged the king to take. Being returned from the expedition of Calais, he made his wife come to Fontainebleau: but this good woman was so afflicted at being obliged to leave her relations, that she fell sick soon after, and died delirious; and her death grieved Fernel to such a degree, that he died within a month after she was buried. He was the author of many works besides what have been mentioned; as, "*De abditis rerum causis*," seven books of Pathology, a book on Remedies, &c. They have been printed several times: and before all the editions of them is prefixed his life, written by Plantius his disciple, from which this account of him is taken.

FERRAND (JAMES), a French physician, and a native of Agen, wrote a book, "*De la Maladie d'Amour*," that is, "*Of the Distemper of Love*," which was printed at Paris in 1622. Though his design was only to consider Love, as it often turns into a bodily disease, and becomes a phrenzy, or melancholy; yet he says a great many things which relate to Love in general, and particularly sets forth the uneasinesses which attend the pleasures of it. The dedication of this book abounds with learning, by which it appears that there is nothing upon which the heathen poets had philosophized so deeply as they had upon Love.

FERRARI (OCTAVIAN), an Italian author, was born of a noble family at Milan, 1518. After he had studied Polite Learning, Philosophy, and Physic, in the universities of Italy, he was chosen professor of Ethics and Politics, in the college founded by Paul Canobio at his instigation; and held this place eighteen years. The senate of Venice engaged him afterwards to remove to Padua, where he explained the philosophy of Aristotle: and he did this with so much skill and elegance, that Vicerat, who was professor at Paris under Francis I. returning to Italy upon the death of that king, fixed upon him, preferably to all others, for the publication of his works. He continued at Padua four years, and then returned to Milan; where he continued to teach philosophy till his death, which happened in 1586. Though he was excellently skilled in polite literature, yet he was principally famous for philosophy,

sophy, being esteemed a second Aristotle. He was no less illustrious for his probity than for his learning.

He was the author of several works: as, 1. "*De Sermonibus Exotericis*. Venet. 1575." This book was reprinted at Frankfurt in 1606, with a new dissertation of "*Ferrari de disciplina Encyclia*," under the general title of "*Clavis Philosophiæ Peripateticæ Aristotelicæ*." 2. "*De Origine Romanorum*. Milan. 1607." Though death prevented Ferrari from putting the last hand to this work, yet Grævius thought proper to insert it in the first volume of his "*Roman Antiquities*," and added his own corrections to it. 3. He translated Athenæus into Latin, and wrote some notes upon Aristotle.

FERRARI (FRANCISCO BENARDINO), of the same family with the former, was born at Milan about 1577. He applied with great success to philosophy and divinity, as well as to the Latin, Greek, Spanish, and French languages, and was admitted a doctor of the Ambrosian-College. His vast knowledge of books, and abilities in all kinds of learning, induced Frederic Borrome, archbishop of Milan, to appoint him to travel into divers parts of Europe, in order to purchase the best books and manuscripts, with a design to form a library at Milan. Ferrari passed over part of Italy and Spain, and collected a great number of books, which laid the foundation of the famous Ambrosian-Library. About 1638, he was appointed director of the College of the Nobles, lately erected at Padua; which office he discharged two years, and then, on account of indisposition, returned to Milan. He died in 1669, aged 92.

He wrote, 1. "*De Antiquo Ecclesiasticarum Epistolarum Genere libri tres*. Milan, 1613." 2. "*De Ritu Sacrarum Ecclesiæ Catholicæ concionum libri tres*. Milan, 1620." This work is very curious, and was afterwards printed at Utrecht, 1692, cum præfatione Joannis Georgii Grævii. 3. "*De Veterum acclamationibus et plausu libri septem*. Milan, 1627." It is likewise reprinted in the sixth volume of Grævius's "*Roman Antiquities*." Ferrari began several other works upon various points of antiquity, both ecclesiastical and profane; and it is remarkable that, though he lived forty-two years after the publication of the last-mentioned book, he should not have published any more.

FERRARI (OCTAVIO), of the same family with the former, was born at Milan in 1607. He went through his studies in the Ambrosian-College; and after he had done with philosophy and divinity, applied himself entirely to polite literature. He made so great a progress in it, that cardinal Frederic Borromeo procured him a professorship of rhetoric in that college, when he was but one and twenty years old. Six years after, the republic of Venice in-
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vited him to Padua, to teach eloquence, politics, and the Greek language, in the university there. This university was then extremely in its decline; but Ferrari restored it to its former flourishing state. The republic rewarded him by enlarging his pension every six years, which from five hundred ducats was at last raised to two thousand. After the death of Ripamonte, historiographer of the city of Milan, Ferrari was appointed to write the history of that city; and a pension of two hundred crowns was settled on him for the purpose. He began, and composed eight books; but finding that they would not communicate to him the necessary materials, which were repositied in the archives of Milan, he desisted, and left what he had done to his heir, on condition that he should not publish it. His reputation procured him presents and pensions from foreign princes. Christina of Sweden, in whose honour he had made a public discourse upon her mounting the throne, presented him with a golden chain, and honoured him with her letters. Lewis XIV. of France gave him a pension of five hundred crowns for seven years. He died in 1682, aged 75. He was remarkable for the sweetness, sincerity, and affability of his temper; and had so happy a way of mitigating persons exasperated against each other, that he acquired the title of "The Reconciler, or Pacificator."

His works are, 1. "*De Re Vestiaria libri tres.* Padua, 1642." In 1654, he added four books more to a second edition. 2. "*Analeſta de re vestiaria, five exercitationes ad Alberti Rubenii Commentarium de re vestiaria et lato clavo. Accessit Diſſertatio de veterum lucernis ſepulchralibus.* Padua, 1670." This was afterwards, in 1685, ſubjoined to his book, "*De re vestiaria.*" The ſeven books of Ferrari, "*De re vestiaria,*" are inſerted in the ſixth book of Grævius's "*Roman Antiquities,*" and that upon the ancient ſepulchral lamps in the twelfth. 3. "*Pallas Suecica: Panegyricus Suecorum Reginz imperium auſpicianti dictus.*" 4. "*De laudibus Franciſci Putei.*" 5. "*Proluſiones xxvi.—Epiſtolæ.—Formulæ ad capiendâ Doctôris inſignia.—Inſcriptiones.—Panegyricus Ludovico Magno Francorum Regi dictus.*" 6. "*Veneta Sapientia, ſeu de optimo civitatis ſtatu prolufio.*" 7. "*Electorum libri duo.*" In this work our author treats of ſeveral points of antiquity." 8. "*Origines Linguæ Italicæ.* Padua, 1676," folio. 9. "*De Pantomimis et Mimis Diſſertatio.*" 10. "*Diſſertationes duæ; altera de balneis, de gladiatoribus altera.*" Theſe two works are poſthumous, and were published by John Fabricius, the former at Wolfenbuttle in 1714, in 8vo. the latter at Helmſted in 1720, in 8vo.

FERRARS (GEORGE), a learned lawyer, a grave hiſtorian, a celebrated poet, and a moſt accompliſhed courtier, in the reigns of Henry VIII. Edward VI. Mary, and Elizabeth, was deſcended from an ancient family in Hertfordſhire, and born in a village near St. Albans

St. Albans about 1512. He was bred at Oxford, and removed thence to Lincoln's-Inn; where he applied himself with so much success to the study of the law, that he was soon taken notice of in Westminster-Hall as an advocate, at the same time that he was much admired at court for his wit and good-breeding. His first rise in his profession, and at court, was owing to Cromwell, earl of Essex; who was himself a man of great parts, and took a pleasure in countenancing and advancing such. Upon the fall of this patron, he quitted the public exercise of his profession as a lawyer; not however before he had given evident testimonies of his knowledge and learning, as appears from, 1. "The double Translation of Magna Charta from French into Latin and English." 2. "Other Laws enacted in the Times of Henry III. and Edward I. translated into English."

Afterwards he became the king's menial servant, whom he attended in war as well as in peace; and served not with his pen only, but with his sword. In short, he was a very gallant man in all senses of the word, and so much in favour with Henry, as to receive from that monarch a very considerable grant in his own native country, out of his proper and private estate. This was in 1535; yet he managed so ill, that some years after, when member of parliament for Plymouth, he had the misfortune, during the session, to be taken in execution by a sheriff's officer, and carried to the Compter. This, however, being represented to the House of Commons, occasioned such a disturbance there, as not only produced his discharge, but a settled rule with respect to privilege. He continued in high favour with Henry all his reign, and seems to have stood upon good terms with the protector Somerset in king Edward's; since he attended him, as a commissioner of the army, into Scotland, in 1548. Edward also had a singular kindness for him, as appeared afterwards at a very critical juncture: for when this unfortunate duke lay under sentence of death, the people murmuring on the one hand, and the king uneasy and melancholy on the other, it was thought expedient to do something to quiet and amuse the former, and if possible to entertain and divert the latter. In order to this, at the entrance of Christmas holidays, George Ferrars, Esq. was proclaimed LORD OF MISRULE, that is, a prince of sports and pastimes: which office he discharged for twelve days together at Greenwich with great magnificence and address, and entirely to the king's satisfaction. In this character, attended by the politest part of the court, he made an excursion to London; where he was very honourably received by officers created for that purpose, splendidly entertained by the lord-mayor, and, when he took leave, had a handsome present made him in token of respect.

But although he made so great a figure in the diversions of a court, he preserved at the same time his credit with all the learned world,

world, and was no idle spectator of political affairs. This appears from the history of the reign of Mary, which though inserted in the Chronicle, and published under the name of Richard Grafton, was actually written by Ferrars. Our author was an historian, a lawyer, and a politician, even in his poetry; as appears from pieces of his, inserted in a work entitled, "The Mirror for Magistrates, wherein may be seen, by Examples passed in this Realm, with how grievous Plagues Vices are punished in great Princes and Magistrates, and how frail and unstable worldly Prosperity is found, where Fortune seemeth most highly to favour." The first edition of this work was published in 1559, by William Baldwin, who prefixed an epistle before the second part of it, wherein he signifies, that it was intended to reprint "The Fall of Princes," by Boccace, as translated into English by Lidgate the monk; but that, upon communicating his design to seven of his friends, all of them sons of the Muses, they dissuaded him from that, and proposed to look over the English Chronicles, and to pick out and dress up in a poetic habit such stories as might tend to edification. Our author contributed to this collection the following pieces: 1. "The Fall of Robert Tresilian, Chief Justice of England, and other his Fellows, for misconstruing the Laws, and expounding them to serve the Prince's Affections." 2. "The Tragedy, or unlawful Murder, of Thomas, of Woodstock, duke of Gloucester." 3. "The Tragedy of King Richard II." 4. "The Story of Dame Eleanor Cobham, Duchess of Gloucester:" much altered and augmented in the second edition of 1587, in which are added, to the four already mentioned, 5. "The Story of Humphrey Plantagenet, Duke of Gloucester, Protector of England." 6. "The Tragedy of Edmund, Duke of Somerset." He died, in 1579, at Flamstead in Hertfordshire.

There flourished also at the same time with him Edward Ferrars, a Warwickshire gentleman of good family, bred at Oxford, a celebrated poet likewise, and much in the good graces of Henry VIII. Wood calls him a very ingenious man; and says, that he wrote several tragedies and comedies. He died in 1564.

There was Henry Ferrars too of the same county and family, bred at Oxford, and afterwards famous for his knowledge and skill in heraldry, genealogies, and antiquities. Woods says, that out of the collections of this gentleman, Dugdale laid part of the foundation of his elaborate work, entitled, "The Antiquities of Warwickshire illustrated;" and that, after Dugdale's death, several of Ferrars's collections, that had come into his hands, were repositied in the Ashmolean-Museum. He died in 1633, aged 84.

FERRERAS (*DON JOHN OF*), a Spaniard, was born at Labanneza in 1652. After having gone through his studies at the university of Salamanca, he became a curate, and grew distin-

guished by his wit and learning. He refused two bishoprics, although he was pressed by the court to accept them. The academy of Madrid chose him for one of its members in 1713, the year of its foundation; and the king confirmed this unanimous approbation of the literati, by appointing him his librarian. Ferreras was very useful to this growing academy. He served it exceedingly by his contributions in composing a Spanish dictionary, which was undertaken and published by the academy in 1739, in six volumes, folio. He died, four years before, in 1735. He left several works in theology, philosophy, and history: the most considerable of which was a General History of Spain, written in Spanish, and translated into French by Herinilly in ten volumes, 4to. It ends in the reign of Philip II.

FERRI (PAUL), in Latin, Ferrius, a most learned divine of Germany, was born of a considerable family at Mets in 1591. He was sent to study divinity at Montaban, and made so uncommon a progress, that he was admitted a minister at Mets in 1610. Though he was but nineteen, he had then published a book of Poems; the advertisement to which he finished in these words, "sat ludo nugisque datum." He had eminent talents for preaching. His enemies reported falsely, that he was one of the ministers whom cardinal Richelieu had bribed to procure a coalition of the two religions: however, it is certain that he was grieved at the division of the Protestants, and hoped that he could contribute somewhat to forward a re-union; and it is supposed, that with this view he kept a correspondence with Dury. His death happened in 1669; and there was found above fourscore stones in his bladder, which occasioned it. He had a very fine library, which he increased by several works of his own. In 1616, he published, "Scholastici Orthodoxi Specimen," in which he shews, that the Protestant doctrine of grace has been taught by the schoolmen. This treatise gained him the esteem of Du Plessis Mornay, who wrote him a letter upon it, in which he advised him about another work he was upon, entitled, "Le dernier Desespoir de la Tradition," &c. In 1630, he published at Leyden, "Vindiciæ pro Scholastico Orthodoxo," against Perinns, an eminent Jesuit, who had published in 1619, a book, entitled, "Thrafonica Pauli Ferri Calvinista." In 1654, he published, "General Catechisme de la Reformation," which was answered by Bossuet, afterwards bishop of Condom. We must not forget to observe, that this minister was pitched upon to preach the Funeral Sermon of Lewis XIII. and of the queen mother, Anne of Austria: both which sermons have been printed. He also made, on some occasions, prayers for the recovery of their majesties health; which prayers have also been published, and are deemed very beautiful.

FERRI (CIRO), a skilful painter, was descended of a good family, and born at Rome in 1634. Easy circumstances did not hinder him from pursuing his inclination and taste for painting. He was a true and faithful imitator of Peter Cortona, under whom he had been bred; and to whom he came so near in his ideas, his invention, and his manner of painting, that his ceilings particularly are often mistaken for Cortona's. Though he set great prices on his works, he was in continual employ. Pope Alexander VII. had a great esteem for him; and his three successors were no less favourable to him. The great duke sent for him to Florence, and assigned him a large pension to finish the works which Cortona had left imperfect. He entered so well into the spirit of them, and acquitted himself so worthily, that the whole work seems to be of the same hand. The great duke nominated him chief of the school of Florence; and so he continued for a long time. Ferri returned to Rome, where he appeared a great architect as well as a good painter. Several palaces and grand altars, as St. John of the Florentines, and that of the Chiesa Nuova, were raised from his designs. He diverted himself more with drawing than painting. He was much importuned for devices, figures for breviaries, and titles of books: several of which have been engraved by Spierre and Bloemart. The pope employed him in making cartoons for the Vatican; and no man has worked in more different kinds than he. The cupola of St. Agnes, in the palace of Navona, was his last work. The chagrin he felt in seeing the angles of Bacici, which were directly under it, the force of whose colouring made his appear too weak, is said to have been the cause of his death. One day he told Lazaro Baldi, his companion, that his cupola appeared very different on the scaffold, from what it did from below, and that the angles of Bacici gave him great pain; and, falling sick soon after, he died in 1689, aged 55 years.

FERRIER (ARNOLD DE), an eminent lawyer, and called the Cato of France, was born at Toulouse in 1506. He was admitted a doctor of law at Padua; and from a professor in the university of Toulouse, was raised to be a counsellor in the parliament of the same city. The circumstance, which makes him chiefly memorable now, is, that though he was a Protestant in his heart for a good part of his life, yet he did not profess himself such till a little before his death. He had indeed often discovered, that he was at bottom no very good Papist; and he was so strongly suspected of heresy, after the famous Mercuriale of 1559, that he would have been imprisoned, if he had not made his escape. He harangued in 1562 in the council of Trent, whither he was sent ambassador by the most Christian king; and he expressed himself in so bold and free a manner, that some of the more zealous were highly offended at him. He went afterwards ambassador to Venice,

where he continued several years; and took occasion to assist father Paul, in collecting materials for his "History of the Council of Trent." On his return from Venice, Du Pleffis Mornay, who knew his thoughts, pressed him so earnestly to declare the truth, that Ferrier openly professed himself a Protestant: and the king of Navarre made him his chancellor. He was about 76 years old at the time of his renouncing Popery; and he only lived to 79. It has been said, that he conspired with the chancellor de l'Hospital, to break the knot, which united the most Christian king with the holy see; to assemble a national council, in which the king of France, after the example of the king of England, should be declared head of the Gallican church; and to usurp all the estates of the church of France. He was reckoned among the greatest men in Europe. He was author of some works in the literary way.

FERRIER (JEREMY,) a minister and professor of divinity at Nîmes, is, contrary to his namesake in the preceding article, memorable for becoming a Papist, even after having maintained in public disputation in 1602, that, "Pope Clement the VIIIth was properly the Antichrist." Many circumstances in his behaviour had made him suspected as a pensioner of the court, as a false brother, and a traitor to the churches. He did not, however, openly change his religion, till a popular tumult arose against him, in which his house was plundered, and himself so near being murdered, that, for the sake of escaping, he was obliged to lie three days concealed in a tomb. After this he settled at Paris, where he endeavoured to make his fortune. He published in 1614, the year after his conversion, a book of controversy upon the subject of Antichrist. The king employed him in several important affairs; and in 1626, he was commanded to attend his majesty to Brittany, where he was honoured with the title of state and privy-counsellor. Cardinal de Richelieu had a particular esteem for him. He died of a hectic fever in 1626. His family was numerous; yet there was but one daughter among them. He made all his children promise, that they would live and die in the Catholic faith.

Ferrier was the reputed author of a famous political work, entitled, "*Catholique d'Etat*;" in answer to some libels, which the king of Spain's partizans had published against France, upon allying herself with the Protestant powers to the prejudice of the Catholic religion.

FESTUS (POMPEIUS), a celebrated grammarian of antiquity, who abridged a work of "Verrius Flaccus de significatione verborum." Flaccus lived under the emperors Augustus and Tiberius; and his work has been greatly commended by Pliny, Aulus Gellius, Priscian, and other ancient writers. Festus took the pains to abridge it; not however without taking great liberties: for he

he was not content with striking out a vast number of words, but pretended to criticise the rest, and in a manner not favourable to the reputation of Flaccus. However, in the eighth century, Paul, the deacon, undertaking to make a second abridgement of the first, in like manner so maimed and disfigured poor Festus, that it was scarce possible to know him. He lay in this miserable state, till a considerable fragment of him being found in the library of cardinal Farnese, some pains was taken to put him again into a little order.

FETTI (DOMENICO), an eminent painter, was born at Rome in 1589, and educated under Lodovico Civoli, the famous Florentine painter. As soon as he quitted the school of Civoli, he went to Mantua; where the paintings of Julio Romano afforded him the means of becoming a great painter. From them he took his colouring, the boldness of his characters, and a beautiful manner of thinking: and it were to be wished, that he had copied the nice correctness of that master. Cardinal Ferdinand Gonzaga, afterwards duke of Mantua, discovered the merit of Fetti, retained him at his court, furnished him with means of continuing his studies, and at last employed him in adorning his palace. Fetti painted with great force, but sometimes, as is said, too darkly; was very delicate in his thoughts; had a grandeur of expression, and a mellowness of pencil, that relished with the connoisseurs. His pictures are scarce, and much sought after. He painted very little for churches. Going to Venice, he abandoned himself to disorderly courses, which, breaking his constitution, put an end to his life in its very prime; for he was only in his 35th year. The duke of Mantua regretted him exceedingly, and sent for his father and sister, whom he took care of afterwards. The sister painted well. She became a nun, and exercised her talent in the convent, which she adorned with several of her works.

FEVARDENTIUS (FRANCIS), a Franciscan friar, was born at Constance in Lower Normandy in 1541: and might have inherited a large estate, had he not chosen to wear a monk's habit rather than a sword. However, he seems to have judged rightly of himself and his talents; for he got a much greater reputation under this dress, than he would have done in that of a gentleman. He was one of the most seditious preachers who raised the disturbances against Henry III. and Henry IV. nor did he spare even the chief of the Leaguers, when he thought him guilty of something that might prejudice the cause of the rebels. He wrote commentaries on some books of Scripture, and translated some works of the Fathers into French. He published at Paris in 1576, "The five books of Irenæus, revised and corrected in several places from an ancient manuscript, with an addition of five entire chapters, which were

were in his manuscript at the end of the fifth book. He has added, at the end of each chapter, such notes as he thought necessary for the better understanding of his author. He also published some books of controversy, which the Catholics themselves own to have been written with too much passion. He died at Paris in 1610.

FEUILLEE (LEWIS), a Frenchman, was born in Provence in 1660. He was of the academy of sciences, and botanist to the king. He undertook, by order of Lewis XIV. several voyages into different parts of the world, and did much honour to his monarch; who caused an observatory to be built for him at Marseilles, and settled upon him a pension. He died at this place in 1732. There is of his a "Journal des Observations Physiques, Mathematiques, & Botaniques," made upon the coasts of South America and New Spain, in three volumes, 4to. This Journal is said to be very exact and curious, though written harshly and inelegantly. Upon his return from the South Sea, he presented the king with a large volume in folio; in which he had designed or drawn from nature all the curiosities of that vast country. This interesting work is repositied in the king's library; as is also the Journal of his voyage to the Canaries, in order to fix the first Meridian line. At the end of this Journal is a short History of these islands.

FEVRET (CHARLES), an eminent French civilian, was born in 1583. In 1602, he attended into Germany the celebrated Bongars, who was sent by Henry IV. resident from France, into the empire: but soon left him, to go and study the law at Heidelberg, where the well-known Godefroy was at that time law-professor. Godefroy took great care of Fevret, who was recommended to him by several persons of quality: he received him into his house, and caused him to hold public disputations, which he did with great applause. In 1607, Fevret returned to Dijon, where he married Mrs. Anne Brunet of Beaulne, by whom he had nineteen children; fourteen of which they brought up together during eight years. After his wife's death, which happened in 1637, he caused his bed to be made one half narrower, and never would marry again. He gained great reputation at the bar at Dijon; and was chosen counsellor to the three estates of the province. In 1629, Lewis the XIIIth being come to Dijon, in order to punish a popular insurrection, Fevret was chosen to petition the king, that he would be graciously pleased to pardon the guilty. He spoke for all the corporations, and made so elegant a discoursé, that the king commanded him to print it, and to send it to him at Lyons. His majesty pardoned the authors of the sedition, and granted to Fevret the place of counsellor in the parliament of Dijon: but not being permitted to fill it by a deputy, he refused it, because he would not

quit his profession of an advocate, and contented himself with the post of king's counsellor secretary to the court, with a pension of 900 livres, which he obtained gratis. As he was frequently sent a deputy to the court, he was known to de Morillac, keeper of the seals of France, who honoured him with his friendship. As early as 1626 and 1627, Monsieur, the king's brother, had chosen him for his counsellor in ordinary in all his affairs: and the prince of Condé had made him intendant of his house, and of his affairs in Burgundy. He was continued in the same post by his son Lewis de Bourbon prince of Condé; and, during the life of these two princes, he was honoured with their favour in a distinguishing manner. Frederic Casimir, prince palatine of the Rhine, and his consort Amelia Antwerpia, born princess of Orange, chose him also their counsel and intendant for their affairs in Burgundy. He had a particular correspondence with all the learned civilians in his time. He died at Dijon in 1661, in his 78th year.

He published in 1645, a small Latin treatise, entitled, "*De Claris Fori Burgundici Oratoribus*;" and his "*Traité de l'Albus*" in 1653. He made an excellent translation of Pybrac's "*Quatrains*," in Latin verses, printed at Lyons, 1667, with a commentary under this title, "*De officiis vitæ humanæ*, five, in Pybraci *Tetrasticha Commentarius*."

FICINUS (MARSILIUS), a celebrated Italian, was born at Florence in 1433, and educated at the expence of Laurence de Medicis. He attained a perfect knowledge of the Greek and Latin tongues, and became a great philosopher, a great physician, and a great divine. He was in the highest favour with Laurence and Cosmo de Medicis, who provided him plentifully with every thing he wanted, and made him a canon of the cathedral church of Florence. He applied himself intensely to the study of philosophy; and he was the first who restored the Platonic Philosophy in the West; for the better effecting of which, he translated into Latin the whole works of Plato. He had no sooner ended his translation of Plato, but he was informed by John Picus, earl of Mirandula, that Cosmo desired to have Plotinus translated. This task Ficinus undertook and finished. He not only translated Plotinus, but also made summaries and analyses of each book. He translated also the works, or part of them at least, of Proclus, Jamblicus, Porphyrius, and other celebrated Platonists.

In his younger years, Ficinus lived like a philosopher; and too much so, as is said, to the neglect of piety. He died at Coruggio in 1499. It is said he appeared immediately after his death to his friend Michael Mercatus, according to a promise, in order to confirm what he had taught concerning the immortality of the soul. His writings, sacred and prophane, are very numerous. Among the former are his *Treatise of the Christian's duty*, dedicated

cated to Laurence de Medicis; eight books of the Immortality of the Soul and Eternal Happiness; a Commentary upon St. Paul's Epistle to the Romans, &c. Among the latter, "De Sole liber Allegoricus et Anagogicus; De Lumine liber; De Vita; De Voluptate," &c. His works were all collected and printed at Venice in 1516, and at Basil in 1561 and 1576, and at Paris in 1641, in two volumes, folio. Twelve books of his Epistles, among which are many Treatises, were printed separately in folio at Venice, 1495, and at Nuremberg, 1497, in quarto.

FIDDES (RICHARD), an English divine, and ingenious and polite writer, was born of reputable parents, at Hunmanby near Scarborough in Yorkshire, in 1671. After training at a private school in that neighbourhood, he was admitted of Corpus Christi, and then of University-College, in Oxford; where by his parts and address he gained many friends. However, he did not continue there; but, after taking a bachelor of arts degree in 1693, returned to his relations, and married the same year a gentlewoman of good family and fortune. In 1694, he was ordained priest by Dr. Sharp, archbishop of York; and, not long after, presented to the rectory of Halstham in that county. Halstham, being situated in a marsh, proved the occasion of much ill health to Fiddes and his family; and he had the misfortune, while there, to be so deprived on a sudden of his speech, as never to be able to utter words very articulately after, unless, which is pretty extraordinary, he was elevated with two or three glasses of wine more than usual. His diocesan, however, dispensed with his residence upon his benefice for the future; upon which he removed to Wickham, and continued there some months. Being no longer able to display his preaching talents, and having a numerous family, he resolved to devote himself entirely to writing. For this purpose, he went to London in 1712; and by the favour of dean Swift, was introduced to the earl of Oxford, who received him kindly, and made him one of his chaplains. The queen soon after appointed him chaplain to the garrison at Hull, and would probably have provided handsomely for him, if death had not prevented her. Losing his patrons upon the change of the ministry in 1714, he lost the above-mentioned chaplainship; and the expences of his family increasing, as his ability to supply them lessened, he was obliged to apply himself to writing with greater assiduity than ever. By the generosity of his friend and relation Dr. Ratcliff, he took the degree of bachelor of divinity; and was afterwards honoured by the university with that of doctor. He died in 1725, aged 54 years, at Putney, leaving behind him an unhappy family, consisting of a wife and six children; and was buried in Fulham church-yard, near the remains of bishop Compton, to whom he had been much obliged.

His publications are, 1. "A Prefatory Epistle concerning some Remarks to be published on Homer's Iliad: occasioned by the Proposals of Mr. Pope towards a new English version of that Poem, 1714." 12mo. 2. "Theologia Speculativa: or the first Part of a Body of Divinity under that Title, wherein are explained the Principles of Natural and Revealed Religion, 1718," folio. This met with a favourable reception from the public. The same year also he published in folio, 3. "Fifty-two practical Discourses on several Subjects, six of which were never before printed." These two last were published by subscription. 4. "The Life of Cardinal Wolsey, 1724," in folio. It is dedicated to the chancellors, vice-chancellors, doctors, and other members of the two universities; and the subscription for it was large. This work was attacked with great severity in "The London Journal," and the author charged with being a Papist: who thereupon published, 5. "An Answer to Britannicus, Compiler of the London Journal, 1725." This answer consists of two Letters; in the first of which he endeavours to obviate the charge of Popery; in the second to shew his impartiality in the life of this cardinal.

The great encouragement which the Life of Wolsey met with, prompted him to undertake the Lives of Sir Thomas More and bishop Fisher: but when he had gone through a great part of this work, he lost his manuscript. He published, 6. "A General Treatise of Morality, formed upon the Principles of Natural Reason only; with a Preface, in answer to two Essays lately published in the 'Fable of the Bees,' and some incidental Remarks upon an 'Inquiry concerning Virtue,' by the right honourable Anthony Earl of Shaftesbury;" in 1724, 8vo. 7. "A Preparative to the Lord's Supper." 8. "A Letter in answer to one from a Freethinker, occasioned by the late Duke of Buckingham's Epitaph: wherein certain passages in it that have been thought exceptionable are vindicated, and the doctrine of the soul's immortality asserted. To which is prefixed a Version of the Epitaph, agreeable to the explanation given of it in the Answer;" in 1721, 8vo.

He had so happy a memory, that he retained every thing he read, and never made use of notes in preaching. He was far from being a nervous writer, abounding in matter: but, on the contrary, wordy; more so than probably he would have been, had his necessities allowed him time to contract his thoughts into a narrower compass. It is reasonable to suppose, that he was sincere in his professions concerning the Hierarchy; and as reasonable to suppose, that he had no affection for Popery. His misfortunes, in the latter part of his life, were chiefly owing to his strong attachment to a party; nevertheless, his application to his studies was so intense, that he would frequently pass whole nights in writing, which, together with his misfortunes, is supposed not a little to have hastened his death.

FIELD (RICHARD), an eminent divine of the church of England, was born of a reputable family at Hempstead in Hertfordshire, 1561: and, at sixteen, admitted of Magdalen-College in Oxford: but, after taking his first degree, removed to Magdalen-Hall. He continued seven years in this situation, distinguished as a great divine, a great preacher, and a prodigious disputant: and then in 1594, being bachelor of divinity, was chosen reader in that faculty to the Society of Lincoln's-Inn in London. He gave so much satisfaction here, that one of the members of the house became his patron, and gave him the living of Burrowclere in Hampshire. Soon after he had the offer of St. Andrew's in Holborn, London, a living of greater value, and more in the way to preferment; but he chose to continue where he was, liking a reserved life. In 1598, being then doctor of divinity, he was made chaplain to queen Elizabeth. Upon the accession of James, he was made chaplain in ordinary to him; and by the king's own appointment was sent for to Hampton-Court. In 1604, he became canon of Windsor; and the same year, when the king was to be entertained at Oxford with scholastic exercises, was sent for out of the country, to bear a part in the divinity-act. In 1609, he became dean of Gloucester; and the year after published a second edition, augmented with a fifth book and an appendix, of his "Four Books of the Church." This work is dedicated to Villiers, afterwards duke of Buckingham; and confirmed all men in the high notions they had conceived of Field's great parts and learning. When king James heard him preach the first time, he said, "This is a FIELD for God to dwell in:" an expression like that of Fuller, who, citing something out of his books upon the church, styleth him "that learned divine, whose memory smelleth like a FIELD which the Lord hath blessed." The king had once an intention to send him into Germany, with a view of composing the differences between the Lutherans and Calvinists; but something put him off. His majesty, however, retained the same good opinion of him to the last, and designed him for a bishopric. Salisbury was first fixed on, but the solicitation of great personages carrying that elsewhere, the king was resolved to bestow Oxford upon him; and Sir George Villiers, in a letter dated July 11, 1616, told him, that if he was minded to take that see upon him, he should repair to the court, kiss the king's hand, and hold his benefices in commendam with it. However, death prevented his acceptance: he departed this life Nov. 21, 1616, aged 55 years. He was a good and faithful pastor, and his care reached unto all churches. A loving husband, a tender father, a good master and neighbour, and ready and willing to do good to all.

His books upon the Church were re-printed at Oxford in 1628, folio. Besides these, he published a Sermon preached before the king at Whitehall, upon Jude, ver. 3. in 1604; and a little before his

his death he had almost composed a book, entitled, "A View of the Controversies in Religion, which in these last Times have caused the lamentable Divisions of the Christian World." But this book, not being finished, was never published, though a preface was written to it by its author.

FIELDING (HENRY), a well-known and justly celebrated writer of our own time, was born at Sharpham-Park in Somersetshire, April 22, 1707. His father Edmund Fielding, esq. who was a younger son of the earl of Denbigh, was in the army, and towards the close of king George I's reign, or the accession of George II. was promoted to the rank of a lieutenant-general. His mother was daughter to judge Gould, and aunt to Sir Henry Gould, one of the judges of the Common-Pleas. This lady, besides our author, who seems to have been her first born, had another son and four daughters. And in consequence of his father's second marriage, Mr. Fielding had six half-brothers, all of whom are dead; one of these, John, succeeded our Henry in the commission of the peace for the county of Middlesex, was knighted as being a very distinguished personage in his situation, and died in 1781.

Mr. Fielding received the first rudiments of his education at home, under the care of the reverend Mr. Oliver. He was then removed to Eton-College, where he studied under the most celebrated civilians for two years: at the expiration of which time, the remittances from England not coming so regularly as at first, he was obliged to return to London.

Mr. Fielding, urged by difficulties, commenced writer for the stage in the year 1727, at which time he had not more than attained the completion of his twentieth year. His first attempt in the drama was a piece called "Love in several Masques," which, though it immediately succeeded the long and crowded run of the "Provoked Husband," met with a favourable reception, as did likewise his second play, which came out in the following year, and was entitled, "The Temple Bean." He did not, however, meet with equal success in all his dramatic works, for he has even printed, in the title-page of one of his Farces, *as it was damned at the Theatre Royal, Drury-Lane*.

About six or seven years after, Mr. Fielding fell in love with and married one Miss Craddock, a young lady from Salisbury, possessed of a very great share of beauty, and a fortune of about 1500*l.* and about the same time his mother dying, an estate at Stower, in Dorsetshire, of somewhat better than 200*l.* per annum, came into his possession. With this fortune, which, had it been conducted with prudence and œconomy, might have secured to him a state of independence for life, and with the helps it might have derived from the productions of a genius unincumbered with anxieties and per-

plexity, might have even afforded him an affluent income; with this fortune, and a wife whom he was fond of to distraction, and for whose sake he had taken up a resolution of bidding adieu to all the follies and intemperances to which he had addicted himself in that short but very rapid career of a town life which he had run, he determined to retire to his country seat, and there reside entirely.

But here, in spite of this prudent resolution, one folly only took place of another, and family pride now brought on him all the inconveniences in one place, that youthful dissipation and libertinism had done in another. The income he possessed, though sufficient for ease, and even some degree of elegance, yet was in no degree adequate to the support of either luxury or splendor. He incumbered himself with a large retinue of servants; and his natural turn leading him to a fondness for the delights of society and convivial mirth, he threw wide open the gates of hospitality, and suffered his whole patrimony to be devoured up by hounds, horses, and entertainments. In short, in less than three years, from the mere passion of being esteemed a man of great fortune, he reduced himself to the displeasing situation of having no fortune at all; and, through an ambition of maintaining an open house for the reception of every one else, he soon found himself without a habitation which he could call his own. Not discouraged, however, he determined to exert his best abilities, betook himself closely to the study of the law, and, after the customary time of probation at the Temple, was called to the bar, and made no inconsiderable figure in Westminster-Hall.

To the practice of the law Mr. Fielding now applied himself with great assiduity, both in the courts here and on the circuits, so long as his health permitted him, and it is probable would have risen to a considerable degree of eminence in it, had not the intemperances of his early parts of life put a check, by their consequences, to the progress of his success. Though but a young man, he began now to be molested with such violent attacks from the gout, as rendered it impossible for him to be so constant at the bar as the laboriousness of his profession required. A large number of fugitive political tracts, which had their value when the incidents were actually passing on the great scene of business, came from his pen. The periodical paper called "The Champion" owes its chief support to his abilities. "An Epistle to the Right Honourable Sir Robert Walpole," written in 1730, shews at once our author's acquaintance with distress, and the firmness of mind with which he supported it. Such other works, as were produced before his genius was come to its full growth, were, "An Essay on Conversation;" "An Essay on the Knowledge and Characters of Men;" "A Journey from this World to the next;" "The History of Jonathan Wyld the Great;" &c. But his genius is seen in full and vigorous exertion; first in "Joseph Andrews," and most

most completely in his "Tom Jones;" which are too well known, and too justly admired, to leave us any room for expatiating on their merits. Soon after the publication of "Joseph Andrews," his last comedy was exhibited on the stage, entitled, "The Wedding-Day," which was attended with but an indifferent share of success. He engaged in two periodical papers successively, with a laudable and spirited design of rendering service to his country. The first of these was called "The True Patriot," which was set on foot during the rebellion of 1745. Precarious, however, as this means of subsistence unavoidably must be, it was scarcely possible he should be enabled by it to recover his shattered fortune, and was therefore at length obliged to accept of the office of an acting magistrate in the commission of the peace for the county of Middlesex, in which station he continued till pretty near the time of his death; an office, however, which seldom fails of being hateful to the populace, and of course liable to many infamous and unjust imputations, particularly that of venality; a charge which the ill-natured world, not unacquainted with Mr. Fielding's want of œconomy and passion for expence, were but too ready to cast upon him. His Histories of "Tom Jones," and "Amelia," were entirely planned and executed, whilst he was distracted by a multiplicity of avocations which surround a public magistrate; and his constitution greatly impaired and enfeebled, labouring under severer attacks of the gout than he had before felt. At length, his whole frame of body was so entirely shattered by continual inroads of complicated disorders, and the incessant fatigue of business in his office, that, by the advice of his physicians, he set out for Lisbon. Even in this distressful condition, his imagination still continued making the strongest efforts to display itself; and the last gleam of his wit and humour faintly sparkled in the "Journal" he left behind him of his "Voyage" to that place: which was published, 1755, at London, in 12mo.

In about two months after his arrival at Lisbon, he died, 1754, in his 48th year. His works have been published in several sizes, with "An Essay on the Life and Genius of the Author, by Arthur Murphy, Esq." His dramatic works are 26 in number.

FIENNES (WILLIAM), lord Say and Sele, a person of literary merit, but not so eminent for that, as for the part he bore in the Grand Rebellion. He was born at Broughton in Oxfordshire, in 1582, being the eldest son of Sir Richard Fiennes, to whom James I. had restored and confirmed the dignity and honour of baron Say and Sele: and, after being properly instructed in Wickham-School near Winchester, was sent in 1596 to New-College in Oxford; of which, by virtue of his relationship to the founder, he was made fellow. After he had spent some years here in study, he travelled into foreign countries, and then returned home with the reputation

of a wise and prudent man. When the war was carried on in the Palatinate, he contributed largely to it, according to the measure of his estate, which was highly pleasing to king James; but, indulging his neighbours by leaving it to themselves to pay what they thought fit, he was, on notice given to his majesty, committed to custody in June 1622. He was, however, soon released; and, in July 1624, advanced from a baron to be viscount Say and Séle. At this time he stood up for the privileges of Magna Charta; but, after the rebellion broke out, treated it with the utmost contempt: and when the Long-Parliament began in 1640, he shewed himself so active therein, that he and Hampden and Pym, with one or two more, were esteemed parliament-drivers, or swayers of all the parliaments in which they sat. In order to reconcile him to the court, he had the place of mastership of the Court of Wards given him in May 1641: but this availed nothing, for, when arms were taken up, he acted openly against the king. Feb. 1642, his majesty published two proclamations, commanding all the officers of the Court of Wards to attend him at Oxford; but lord Say, refusing to come, was outlawed and attainted of treason. In 1648, he opposed any personal treaty with his majesty, yet the same year was one of the parliament-commissioners in the Isle of Wight, when they treated with the king about peace. After the king's death, he joined with the Independents, as he had done before with the Presbyterians; and became great with Oliver, who made him one of his house of lords. After the Restoration of Charles II. when he had acted as a grand rebel for his own ends almost twenty years, he was rewarded with the honourable offices of lord privy-seal, and lord chamberlain of the household. It is strange, that this noble person, after he had spent eighty years mostly in an unquiet and discontented condition, had been a grand promoter of the Rebellion, and in some respect been accessory to the murder of Charles I. should die quietly in his bed, April 14, 1662; and be buried, as he was, with his ancestors at Broughton.

Besides several speeches in parliament, he published, 1. "The Scots design discovered: relating their dangerous attempts lately practised against the English nation, with the sad consequence of the same. Wherein divers matters of public concernment are disclosed; and the book called, Truths Manifest, is made apparent to be Lies Manifest, 1653." 4to. 2. "Folly and Madnes made manifest: or, some things written to shew, how contrary to the word of God, and practice of the Saints in the Old and New Testament, the doctrines and practices of the Quakers are, 1659." 4to. 3. "The Quakers Reply manifested to be railing: or, a pursuance of those by the light of the Scriptures, who through their dark imaginations would evade the Truth, 1659," 4to. It seems, the Quakers were pretty numerous in his neighbourhood of

of Broughton; and he either was, or pretended to be, much troubled with them.

FIENNES (NATHANAEL), second son of lord Say just mentioned, was born at Broughton in Oxfordshire in 1608; and, as his father before him, after a proper education at Wickham-School, was admitted of New-College in Oxford, and also made fellow in right of kinship to the founder. After spending some years there, he travelled to Geneva, and among the Cantons of Switzerland, where he improved that disaffection to the church, which had been infused into him with his milk. From his travels he returned through Scotland, at the time that the Rebellion was in the bud; and, in 1640, was elected to sit in parliament for Banbury, when it was quickly discovered, that as he was the darling of his father, so he was ready to join in all his measures. Afterwards he became colonel of horse under the earl of Essex, and was made governor of Bristol, when first taken in for the use of the parliament; but, surrendering it too easily to prince Rupert, in July 1643, he was thereupon tried by a council of war, and sentenced to lose his head. He had afterwards, by the interest of his father, a pardon granted him for life, but he could not continue any longer in the army; and the shame of it affected him so much, that he went for some time abroad, retaining the same full disaffection to the government of the church and state. When the Presbyterians were turned out of parliament, he became an Independent, took the engagement, was intimate with Cromwell; and, when Cromwell declared himself Protector, was made one of his privy-council, lord privy-seal in 1655, and a member of the then house of lords. And though he had sufficiently shewn his aversion to monarchical government, yet when he saw what Oliver aimed at, he grew mighty fond of it: so that, in 1660, he published a book with this title, "Monarchy asserted to be the best, most ancient, and legal Form of Government, in a Conference held at Whitehall with Oliver Lord Protector, and Committee of Parliament, &c. in April 1657." He published also several speeches and pamphlets, some of which were a defence of his own conduct at Bristol. After the Restoration, he retired to Newton Tony near Salisbury in Wiltshire, where he had an estate that came to him by his second wife; and here continued to his death, which happened in 1669. His abilities are spoken of in high terms.

FIENUS (THOMAS), a very ingenious and learned physician, was born at Antwerp in 1566, and went into Italy to study physic under Mercurialis and Aldroandus. Upon his return, he distinguished himself so much in the university of Louvain, that he was chosen professor of physic there. Afterwards he was made physician to the duke of Bavaria. He died at Louvain in 1631, at

sixty-four years. He composed several works, among which were, "De viribus imaginationis," and "De formatione foetus."

FINÆUS (ORONTIUS), in French, Finé, professor of mathematics in the Royal-College at Paris, was the son of a physician, and born at Briançon in Dauphiné in 1494. He went young to Paris, where his friends procured him a place in the college of Navarre. He applied himself there to polite literature and philosophy; yet devoted himself more particularly to the mathematics, in which having a natural inclination he made a very considerable progress, though without the assistance of a master. He acquired a great knowledge in mechanics; and having both a genius to invent instruments, and a skilful hand to make them, he gained high reputation by the specimens he gave of his ingenuity. He first made himself known by correcting and publishing Siliceus's "Arithmetic," and the "Margareta Philosophica." He read afterwards private lectures in Mathematics, and then taught that science publicly in the college of Gervais: by which he became so famous, that he was recommended to Francis I. as the most proper man to teach the mathematics in the new college, which that prince had founded at Paris. He omitted nothing to support the glory of his profession; and though he instructed his scholars with great assiduity, yet he found time to publish a great many books upon almost every part of the mathematics. In order to have a notion of his skill in mechanics, we need only consider the clock which he invented in 1553, and of which there is a description in the Journal of Amsterdam for March 29, 1694. Nevertheless, his genius, his labours, his inventions, and the esteem which an infinite number of persons shewed him, could not secure him from that fate which so often befalls men of letters. He died in 1555, aged 61. He was obliged to struggle all his life-time with poverty; and left a numerous family deeply in debt. However, as merit must always be esteemed in secret, though it seldom has the luck to be rewarded openly, so Finæus's children found Mecænas's, who for their father's sake assisted his family. Like all the other mathematicians and astronomers of those times, he was greatly addicted to Astrology; and had the misfortune to be a long time imprisoned, because he had foretold some things which were not acceptable to the court of France. He was one of those, who vainly boasted of having found out the Quadrature of the Circle.

FINCH (HENEAGE), earl of Nottingham, and son of Sir Heanage Finch, knt. was born in 1621, educated in Westminster-School, and became a gentleman commoner of Christ-Church in Oxford, 1635. After he had prosecuted his studies here for two or three years, he removed to the Inner Temple, where, by diligence

gence and good parts, he became a noted proficient in the municipal laws, was successively barrister, benchers, treasurer, reader, &c. Charles II. on his restoration, made him solicitor-general, and advanced him to the dignity of a baronet. He was reader of the Inner Temple the next year, and chose for his subject the statute of 39 Eliz. concerning the payment and recovery of the debts of the crown, at that time very seasonable and necessary; and he treated it with great strength of reason, and depth of law.

In April 1661, he was chosen a member of parliament for the university of Oxford, and awkwardly endeavoured to have the tribute belonging to hearths taken off. In 1665, after the parliament then sitting at Oxford had been prorogued, he was in full convocation created doctor of civil law; and, the creation being over, the vice-chancellor, in the presence of several parliament-men, stood up and spoke to the public orator to do his office. The orator made an admirable harangue; and said, among other things, to this effect, That the university wished they had more colleges to entertain the parliament-men, and more chambers, but by no means more chimnies; at which Sir Heneage was observed to change countenance, and draw a little back. When the disgrace of lord Clarendon drew on, in 1667, and he came to be impeached in parliament for some supposed high crimes, Sir Heneage, still solicitor-general, shewed himself very active against him, and very frequently spoke in those debates, which ended at last in his banishment. In 1670, the king appointed him attorney-general; and, about three years after, lord-keeper. Soon after he was advanced to the degree of a baron, and upon the surrender of the great seal to his majesty, Dec. 19, 1675, he received it immediately back again, with the title of lord high chancellor of England.

He performed the office of high-steward at the trial of lord Stafford, who was found guilty of high-treason by his peers, for being concerned in the Popish plot. In 1681, he was created earl of Nottingham, and died, quite worn out, the year after. Though he lived in very troublesome and ticklish times, yet he conducted himself with such even steadiness, that he retained the good opinion of both-prince and people.

Under his name are published, 1. Several speeches and discourses in the trial of the judges of Charles I. which are in a book entitled, "An exact and most impartial Account of the Indictment, Arraignment, Trial, and Judgment (according to law) of twenty-nine Regicides, &c. 1660," 4to. 1679, 8vo. 2. "Speeches to both Houses of Parliament, 7th Jan. 1673; 13th of April and 13th of Oct. 1675; 15th of Feb. 1676; 6th of March 1678; and 30th of April 1679." These were spoken while he was lord-keeper and chancellor. 3. "Speech at the Sentence of William, Viscount Stafford, 7th Dec. 1680." printed in one sheet, folio; and in the trial of the said viscount, p. 212. 4. "Answers by

his Majesty's Command, upon several Addreffes presented to his Majesty at Hampton-Court, the 19th of May 1681," in one sheet, in folio. 5. " His Arguments: upon which he made the Decree in the Cause between the Honourable Charles Howard, Esq. Plaintiff; Henry, late Duke of Norfolk; Henry, Lord Mowbray, his Son; Henry, Marquis of Dorchester, and Richard Marriott, Esq. Defendants; wherein the several Ways and Methods of limiting a Trust for Term of Years are fully debated, 1615," folio. He also left behind him, written with his own hand, " Chancery Reports," MS. in folio.

FINET (Sir **JOHN**), was son of Robert Finet, of Soulton near Dover in Kent, and born in 1571. His great grandfather was of Sienæ in Italy, where his family was ancient; and coming into England a servant to cardinal Campegius, Legate-a-latere to the Pope, married a maid of honour to queen Catherine, consort to Henry VIII. and settled here. He was bred up in the court, where by his wit, mirth, and uncommon skill in composing songs, he pleased James I. very much. In 1614, he was sent into France about matters of public concern: and the year after was knighted. About the same time, he was made assistant to the master of the ceremonies; and had that office conferred upon him in 1626, being then in good esteem with Charles I. He died in 1641, aged 70. He wrote a book entitled, " Fineti Philoxenis: Some choice Observations touching the Reception and Precedency, the Treatment and Audience, the Punctilios and Contests of foreign Ambassadors in England, 1656," 8vo. He translated from French into English, " The Beginning, Continuance, and Decay of Estates, &c. 1606;" written originally by R. de Lusing.

FIRMICUS MATERNUS (**JULIUS**), an ancient Christian writer, and author of a piece, entitled, " De Errore Profanarum Religionum," which he addressed to the emperors Constantius and Constans, the sons of Constantine. It is supposed to have been written after the death of Constantine, the eldest son of Constantine the Great, which happened in the year 340, and before that of Constans, who was slain by Magnentius in the year 350. It is remarkable, that no ancient writers have made any mention of Firmicus; so that we do not know what he was, of what country, or of what profession. His treatise, " Of the Errors of the Profane Religions," shews great parts, great learning, and great zeal for Christianity. It has been often printed, sometimes separately, sometimes with other fathers. It was printed by itself at Strasburg in 1562, at Heidelberg in 1599, at Paris in 1610, all in 8vo. afterwards it was joined with Minutius Felix, and printed at Amsterdam in 1645, at Leyden in 1652, and again at Leyden at the end of the same father by James Gronovius, in 1709, 8vo.

It is likewise to be found in the “*Bibliotheca Patrum* ;” and at the end of Cyprian, printed at Paris in 1666. There are, “*Eight Books of Astronomy, or Mathematics*,” which bear the name of this author, and which have been several times printed, particularly at Basil in 1551, at the end of the astronomical pieces of Ptolemy and some Arabians.

FIRMIN (THOMAS), a person memorable for public benefactions and charities, was born at Ipswich in Suffolk, in June 1632. His parents were Puritans, but very reputable and substantial people ; and at a proper age put out their son to an apprenticeship in London. His master was an Arminian, a hearer of Mr. John Goodwin ; to whose sermons young Firmin resorting, exchanged the harsh opinions of Calvin, in which he had been educated, for those more reasonable ones of Arminius and the Remonstrants. He was a free inquirer into religious matters from the beginning ; and was afterwards carried by this spirit and temper to espouse some opinions not agreeable to the orthodox faith.

As soon as he was made free, he began to trade for himself, with a stock not exceeding 100*l.* which, however, he improved so far, as to marry, in 1660, a citizen's daughter with 500*l.* to her portion. This wife did not live many years, but after bringing him two children died, while he was managing some affairs of trade at Cambridge : and what is very remarkable, he dreamed at the same time at Cambridge, that his wife was breathing her last. Afterwards he settled in Lombard-Street, and grew so famous for his public-spiritedness and benevolence, that he was taken notice of by all persons of note, and especially by the clergy. In short, he was so publicly known, as to fall under the cognizance of majesty itself. Queen Mary heard of his usefulness in all public designs, those of charity especially. She heard too, that he was heterodox in the articles of the Trinity, the Divinity of our Saviour, and the Satisfaction. She spoke to Tillotson, therefore, to set him right in those weighty and necessary points : who answered, that he had often endeavoured it ; but that Mr. Firmin had now so long imbibed the Socinian doctrine, as not to be capable of renouncing it.

In 1664, he married a second wife, who brought him several children : nevertheless, his benevolent spirit did not slacken, but he went about doing good as usual. The PLAGUE in 1665, and the FIRE in 1666, furnished him with variety of objects. He went on with his trade in Lombard-Street, till 1676 : at which time his biographer supposes him to have been worth 9000*l.* though he had disposed of incredible sums in charities. This year he erected his warehouse in Little-Britain, for the employment of the poor in the linen-manufacture : of which Tillotson made honourable mention in his funeral sermon on Mr. Gouge, 1681.

In 1680 and 1681, came over the French Protestants, who furnished

nished new work for Mr. Firmin's zeal and charity : and, in 1682, he set up a linen-manufacture for them at Ipswich. During the last twenty years of his life, he was one of the governors of Christ-Church-Hospital in London ; to which he procured many considerable donations. Every body knows the great number of Irish nobility, clergy, gentry, and others, who fled into England from the persecution and proscription of king James. Briefs and other means were set on foot for their relief, in all which he was so active, that he received a letter of thanks for his diligence and kindness, signed by the archbishop of Tuam, and seven bishops : which letter is inserted in his life, but need not be transcribed. In April 1693, he became a governor of St. Thomas's-Hospital in Southwark. He died Dec. 20, 1697, aged sixty-six ; and was buried, according to his desire, in the cloysters of Christ-Church-Hospital ; and near his grave, in the wall, is placed an inscription.

FISH (SIMON), was born in Kent, and, after an education at Oxford, went to Gray's-Inn, to study the law. A play was written by one Roe, in which cardinal Wolsey was severely reflected on ; and this play Fish undertook to act, after every body else had refused to venture upon it. This obliged him to fly his country ; and he went into Germany, where he found out, and associated himself with, William Tyndale. In 1527, he wrote a little piece, called, " The Supplication of Beggars : " which is nothing but a satire upon bishops, abbots, priors, monks, friars, and indeed the clergy in general. A copy of this was sent to Anne Boleyn, and by her given to the king, who was not displeased with it : and afterwards, when Wolsey, against whom it was levelled, was disgraced, Fish was recalled home, and graciously countenanced by the king for what he had done. He died of the plague in 1571. He translated from Dutch into English a book, entitled, " The Sum of the Scriptures ; " which was well approved.

FISHER (JOHN), bishop of Rochester, and martyr to Popery, was born at Beverley in Yorkshire, 1459. His father, a merchant, left him an orphan very young : but, by the care of his mother, he was taught school-learning at Beverley, and afterwards admitted in Cambridge of Michael-House, since incorporated into Trinity-College. He took the degrees in arts, in 1488 and 1491 : and, being elected fellow of his house, was a proctor of the university in 1495. The same year he was elected master of Michael-House : and having for some time applied himself to divinity, he took holy orders, and became eminent. The fame of his learning and virtues reaching the ears of Margaret, countess of Richmond, mother of Henry VII. she chose him her chaplain and confessor ; in which high station he behaved himself with so much wisdom and goodness, that

that she committed herself entirely to his government and direction. It was by his counsel, that she undertook those magnificent foundations of St. John's and Christ's Colleges at Cambridge; established the divinity-professorships in both universities; and did a thousand other acts of generosity, for the propagation of learning and piety.

In 1501, he took the degree of doctor of divinity, and the same year was chosen chancellor of the university: during the exercise of which office, he encouraged learning and good manners, and is said by some to have had prince Henry under his tuition in that university. In 1502, he was appointed by charter the lady Margaret's first divinity-professor in Cambridge: and, in 1504, made bishop of Rochester, at the recommendation of Fox, bishop of Winchester. He never would exchange this bishopric, though then the least in England. In 1505, he accepted the headship of Queen's-College in Cambridge, which he held for little more than three years. The foundation of Christ's-College was perfected, under his care and superintendence, in 1506; and himself was appointed by the statutes visitor for life, after the death of the munificent foundress. The king's licence for founding St. John's was obtained soon after: but, before it was passed in due form, the king died, April 1, 1509, as did the lady Margaret herself the 29th of June following. The care of the new foundation now devolved upon her executors, of whom the most faithful and most active, nay, the sole and principal agent, was Fisher: and he carried it on with the utmost vigour. In 1512, he was appointed to the council of Lateran at Rome, but never went, as appears from procuratorial powers, and letters recommending him to great men there, still extant in the archives of St. John's-College. This college being finished in 1516, he went to Cambridge, and opened it with due solemnity; and was also commissioned to make statutes for the same. He became afterwards a great benefactor to it.

Upon Luther's appearance, and opposition to Popery, in 1517, Fisher, like a zealous champion for the church of Rome, was one of the first to enter the lists against him. He not only endeavoured to prevent the propagation of his doctrine in his own diocese, and in the university of Cambridge, over which as chancellor he had a very great influence; but also preached and wrote with great earnestness against him. Hitherto, he had continued in great favour with Henry; but the business of the divorce being set on foot in 1527, he adhered so firmly to the queen's cause and the pope's supremacy, that it brought him into great troubles, and in the end proved his ruin.

In the parliament, which met Nov. 1529, a motion being made for suppressing the lesser monasteries, Fisher opposed it in a very warm speech: at which some lords were pleased, others displeased. Complaint was made by the commons of this speech to the king, who contented himself with gently rebuking Fisher,

and

and bidding him "use his words more temperately." In 1530, he escaped two very great dangers, namely, of being first poisoned, and then shot, in his house at Lambeth-Marsh: upon which he retired to Rochester.

When the question of giving Henry the title of the Supreme Head of the Church of England was debated in convocation in 1531, the bishop opposed it with all his might; which only served the more to incense the court against him, and to make them watch all opportunities of getting rid of so troublesome a person. He soon gave them the opportunity they sought for, by tampering with, and hearkening too much to the visions and impostures of Elizabeth Barton, the Holy Maid of Kent. The court, having against him this advantage, soon made use of it: they adjudged him guilty of misprision of treason, for concealing the maid's speeches that related to the king; and condemned him with five others in loss of goods, and imprisonment during the king's pleasure: but he was released upon paying 300*l.* for his majesty's use. Afterwards an act was made, which absolutely annulled Henry's marriage with Catharine; confirmed his marriage with Anne Boleyn; entailed the crown upon her issue, and nominally upon the lady Elizabeth; and made it high-treason to slander, or do any thing to the derogation of, this last marriage. In pursuance of this, an oath was taken by both houses, March 30, 1534; instead of taking which, Fisher withdrew to his house at Rochester: but had not been there above four days, when he received orders from the archbishop of Canterbury, and other commissioners, authorized under the great seal to tender the oath, to appear before them at Lambeth. He appeared accordingly; and, the oath being presented to him, he perused it awhile, and then desired time to consider of it; so that five days were allowed him. Upon the whole, he refused to take it, and was committed to the Tower, April 26.

Nevertheless, in respect of his great reputation for learning and piety, earnest endeavours were used to bring him to a compliance. Cromwell found, that what stuck most with him was, that the marriage seemed contrary to the Levitical Law, which forbids a man's taking his brother's wife (for Catherine had been espoused to Henry's eldest brother Arthur); and therefore sent Lee, bishop of Litchfield, to talk with him upon that point. The issue was, a declaration from Fisher, that he would swear to the succession; never dispute more about the marriage; and promise allegiance to the king; but his conscience could not be convinced, that the marriage was not against the Law of God. These concessions did not satisfy the king; who was resolved to let all his subjects see, that there was no mercy to be expected by any one who opposed his will. Therefore, in the parliament which met Nov. 3, he was attainted for refusing the oath of succession; and his bishopric declared void Jan. 2. During his confinement, the poor old bishop

was

was but hardly used, and scarce allowed necessaries. He continued above a year in the Tower, and might have continued there till released by a natural death, if an unseasonable honour, paid him by pope Paul III. had not hastened his destruction; which was, the creating of him, in May 1535, cardinal, by the title of Cardinal Priest of St. Vitalis. When the king heard of it, he gave strict orders, that none should bring the hat into his dominions: he sent also lord Cromwell to examine the bishop about that affair, who after some conference said, My lord of Rochester, what would you say, if the pope should send you a cardinal's hat; would you accept of it?" The bishop replied, "Sir, I know myself to be so far unworthy any such dignity, that I think of nothing less; but if any such thing should happen, assure yourself that I should improve that favour to the best advantage that I could, in assisting the Holy Catholic Church of Christ; and in that respect I would receive it upon my knees." When this answer was brought, the king said in a great passion, "Yea, is he yet so lusty? Well, let the pope send him a hat when he will, Mother of God, he shall wear it on his shoulders then; for I will leave him never a head to set it on."

From this time his ruin was absolutely determined: but, as no legal advantage could be taken against him, Richard Rich, Esq. solicitor-general, a busy officious man, went to him; and in a fawning treacherous manner, under pretence of consulting him, as from the king, about a case of conscience, gradually drew him into a discourse about the Supremacy, which he declared to be "unlawful, and what his majesty could not take upon him, without endangering his soul." Thus caught in the snare purposely laid for him, a special commission was drawn up for trying him, dated June 1, 1535; and on the 17th, upon a short trial, he was found guilty of high-treason, and condemned to suffer death. He objected greatly against Rich's evidence, on which he was chiefly convicted; and told him, that "he could not but marvel to hear him bear witness against him on these words, knowing in what secret manner he came to him." June 22, early in the morning, he received the news of his execution that day; and when he was getting up, he caused himself to be dressed in a neater and finer manner than usual. At which his man expressing much wonder, seeing he must put it all off again within two hours, and lose it, "What of that, said the bishop! dost thou not mark, that this is our marriage-day, and that it behoves us therefore to use more cleanliness for solemnity of the marriage sake?" He was beheaded about ten o'clock, aged almost 77: and his head was fixed over London-Bridge the next day. He was a very tall well-made man, strong and robust, but at the end of his life extremely emaciated. Erasmus represents him as a man of integrity, deep learning, sweetness of temper, and greatness of soul.

He was the author of several works: as, 1. "Assertionum Martini Lutheri confutatio." 2. "Defensio Assertionis Henrici Octavi de septem sacramentis," &c. 3. "Epistola Responsorio Epistolæ Lutheri" 4. "Sacerdotii Defensio contra Lutherum." 5. "Pro Damnatione Lutheri." 6. "De veritate corporis et sanguinis Christi in Eucharistia, adversus Oecolampadium." 7. "De unica Magdalena." 8. "Petrum fuisse Romæ." 9. "Several Sermons, among which was one preached at the funeral of Henry VII. and one at the funeral of Margaret countess of Richmond." The latter was republished in 1708, by Thomas Baker, B. D. with a learned preface. And one preached at London, on the day that Luther's writings were publicly burnt. 10. Several Tracts of a smaller nature upon subjects of piety. 11. "His Opinion of King Henry VIII's Marriage, in a Letter to T. Wolfey." This is printed in the collection of Records at the end of the second volume of Collier's "Ecclesiastical History."

FITZHERBERT (Sir ANTHONY), a very learned lawyer in the reign of Henry VIII. was descended from a very ancient family, and born at Norbury in the county of Derby; but it is not said in what year. After he had been properly educated in the country, he was sent to Oxford, and from thence to one of the inns of court; but we neither know what college, nor what inn, he was admitted of. His great parts, judgment, and diligence, soon distinguished him in his profession; and in process of time he became so eminent, that on Nov. 18, 1511, he was called to be a serjeant at law. In 1516, he received the honour of knighthood; and, the year after, was appointed one of his majesty's serjeants at law. In 1523, which was the 15th year of Henry VIII's reign, he was made one of the justices of the court of Common-Pleas, in which honourable station he spent the remaining part of his life; discharging the duties of his office with such sufficiency and integrity, that he was held as the oracle of the law, and universally respected. He died May 27, 1538, and was buried in his own parish church of Norbury. He left behind him a very numerous posterity; and as he became by the death of his elder brother possessed of the family estate, so he was in a condition to provide very plentifully for them.

Our learned lawyer's works are, 1. "The Grand Abridgment collected by that most reverend judge, Mr. Anthony Fitzherbert, lately conferred with his own manuscript corrected by himself, together with the references of the cases to the books, by which they may be easily found: an improvement never before made. Also in this edition the additions or supplements are plac'd at the end of their respective titles." Thus runs the title of the edition 1577: but the work was first published in 1519. To this edition of 1577, is added a most useful and accurate table, by the care of

William Rastall, serjeant at law, and also one of the justices of the Common-Pleas in the reign of queen Mary : 2. "The Office and Authority of Justices of Peace, compiled and extracted out of the old Books, as well of the Common-Law, as of the Statutes, 1538." 3. "The Office of Sheriffs, Bailiffs of Liberties, Escheators, Constables, Coroners, &c." 1538." 4. "Of the Diversity of Courts, 1529," in French ; but translated afterwards by W. H. of Gray's-Inn, and added by him to Andrew Horne's "Mirrour of Justices." 5. "The New Natura Brevium, 1534," in French ; but afterwards translated, and always held in very high esteem. 6. "Of the Surveying of Lands, 1539." 7. "The Book of Husbandry, very profitable and necessary for all Persons, 1534 ;" and several times after in the reigns of Mary and Elizabeth.

FITZHERBERT (THOMAS), grandson of Sir Anthony, and a very ingenious and learned man, was born in the county of Stafford in 1552 ; and sent to either Exeter or Lincoln-College in Oxford, in 1568. But having been trained up in the Catholic religion, the college was uneasy to him ; and though he would now and then hear a sermon, which was permitted him by an old Roman priest, who lived privately in Oxford, and to whom he recurred for instruction in matters of religion, yet he would seldom or never go to prayers, for which he was often admonished by the sub-rector of his house. At length, seeming to be wearied with the heresy of the times, as he called it, he receded without a degree to his patrimony ; where also refusing to go to his parish-church, he was imprisoned about 1572 : but being soon set at liberty, he became still more zealous in his religion, maintaining publicly, that Catholics ought not to go to Protestant churches ; for which being like to suffer, he withdrew and lived obscurely. In 1580, when the Jesuits Campian and Parsons came into England, he went to London, found them out, was exceedingly attached to, and supplied them liberally : by which bringing himself into dangers and difficulties, he went a voluntary exile into France in 1582, where he solicited the cause of Mary queen of Scots, but in vain. After the death of that princess, he left France, and went to Madrid, in order to implore the protection of Philip II. but, upon the defeat of the Armada in 1588, he left Spain, and accompanied the duke of Feria to Milan. This duke had formerly been in England with king Philip, had married an English lady, and was justly esteemed a great patron of the English in Spain. Fitzherbert continued at Milan some time, and thence went to Rome : where, taking a lodging near the English-College, he attended prayers as regularly as the residents there, and spent the rest of his time in writing books. He entered into the Society of Jesus in 1614, and received priests orders much about the same time ; after which he speedily removed into Flanders, to preside over the mission there, and continued at

Brussels about two years. His great parts, with the extensive and polite learning he had, procured him the government, with the title of rector, of the English college at Rome. This office he exercised for twenty-two years with unblemished credit, during which time he is said to have been often named for a cardinal's hat. He died there, 1640, in his 88th year; and was interred in the chapel belonging to the English college.

His writings contain ten different works: but these being chiefly of the controversial kind, in defence of Popery, and directed against Barlow, Donne, Andrews, and other English authors, do not deserve a particular enumeration. There is however a treatise or two among his works, which were received with universal approbation both by Protestants and Papists. Their titles are, 1. "Treatise concerning Polity and Religion, Doway, 1606." 4to. wherein are confuted several principles of Machiavel. 2. "An sit utilitas in scelere, vel de infelicitate Principis Machiavellani? Romæ, 1610," 8vo.

FITZHERBERT (NICHOLAS), grandson also to Sir Anthony Fitzherbert, and cousin to Thomas, was born about 1550, and became a student of Exeter-College in Oxford. About 1572, he left his native country, parents, and patrimony, for religion; and went beyond the seas as a voluntary exile. At first he settled at Bononia in Italy, to obtain the knowledge of the civil law, and was there in 1580. Not long after he went to Rome, and, in 1587, began to live in the family of William Alan, the cardinal of England. He continued with him till his death, after having distinguished himself by his knowledge in the laws and in polite literature. He was unfortunately drowned, 1612, in a journey he made from Rome. He published the following pieces: 1. "Casæ Galatæi de bonis moribus, 1595." A translation from Italian. 2. "Oxonienſis in Angliâ Academiæ Descriptio, 1602." 3. "De Antiquitate & Continuatione Catholicæ Religionis in Angliâ, 1608." 4. "Vitæ Cardinalis Alani Epitome, 1608." All printed at Rome. He also wrote the Life of that Cardinal, who was his patron, more at large; which, for reasons of state, was never published.

FLACCUS (CAIUS VALERIUS), an ancient Latin poet, of whom remain but very imperfect accounts. There are many places that claim him, but Setia, now Sezzo, a town of Campania, seems to have the best title; and it is from thence that he bears the surname Setinus. He died when he was about thirty years of age, and before he had put the finishing hand to the poem which he left.

Flaccus chose the history of the Argonautic expedition for the subject of his poem; of which he lived to compose no more than seven books, and part of an eighth. It is addressed to the emperor Vespasian;

Vespasian ; and Flaccus takes occasion at the same time to compliment Domitian on his poetry, and Titus on his conquest of Judæa. The learned world have been divided in their opinion of this author : some not having scrupled to exalt him above all the Latin poets, Virgil only excepted ; while others have set him as much below them. After several editions of this poet, with notes of the learned, Nic. Heinſius published him at Amsterdam in 1680, 12mo. which edition was republished in the same size in 1702. But the best edition is that printed at Leyden in 1724, 4to.

John Baptista Pius, an Italian poet, completed the eighth book of the *Argonautics*, and added two more, by way of supplement, from the fourth of *Apollonius* ; which supplement was first printed at the end of *Flaccus*, in Aldus's edition of 1523, and has been subjoined to all or at least most of the editions since.

FLAMSTEED (*JOHN*), a most eminent English astronomer, was born of reputable parents at Denby in Derbyshire, Aug. 19, 1646. He was educated at the free-school of Derby, where his father lived ; and at fourteen was visited with a severe fit of sickness, which being followed by other distempers, prevented his going to the university, as was designed. He was taken from school in 1662, and within a month or two after had *Sacrobosco's* book "*De Sphæra*" put into his hand, which he set himself to read without any director. Having translated so much from *Sacrobosco*, as he thought necessary, into English, he proceeded to make dials by the direction of such ordinary books as he could get together ; and having changed a piece of *Astrology*, found among his father's books, for Mr. Street's *Caroline Tables*, he set himself to calculate the places of the planets. He spent some part of his time also in astrological studies, yet so as to make them subservient to astronomy : for he never was in the least captivated with the solemn pretensions of that vain science.

Having calculated by the *Caroline Tables* an Eclipse of the Sun, which was to happen June 22, 1666, he imparted it to a relation, who shewed it to Mr. Halton, of Wingfield manor in Derbyshire. This Halton was a good mathematician, as appears from some pieces of his in the appendix to Foster's "*Mathematical Miscellanies*." In 1669, he collected some remarkable eclipses of the fixed stars, by the moon, which would happen in 1670, calculating them from the *Caroline Tables* ; and directed them to lord Brouncker, president of the Royal Society. This produced very good effects ; for his piece, being read before that Society, was so highly approved, that it procured him letters of thanks, dated Jan. 14, 1669-70, from Oldenburg their secretary, and from Mr. John Collins one of their members, with whom he corresponded several years.

From this time he began to have accounts sent him of all the mathematical books which were published at home or abroad : and in June 1670, his father, who had hitherto discountenanced his studies, taking notice of his correspondence with several ingenious men he had never seen, advised him to go to London, that he might be personally acquainted with them. He gladly embraced this offer, and visited Oldenburg and Collins ; and they introduced him to Sir Jonas Moore, who presented him with Townley's Micrometer, and undertook to procure him glasses for a Telescope, at a moderate rate. At Cambridge, he visited Barrow, Newton, and Wroe, then fellow of Jesus-College, of which he also entered himself a student. In the spring of 1672, he excerpted several observations from Gascoigne's and Crabtree's Letters, which had not been made public, and which he translated into Latin. He finished the transcript of Gascoigne's papers in May ; and spent the remainder of the year in making observations, and in preparing advertisements of the approaches of the Moon and Planets to the fixed Stars for the following year. These were published in the "Philosophical Transactions;" with some observations on the Planets, by Mr. Flamsteed also. In 1673, he wrote a small tract in English, concerning the true and apparent diameters of all the Planets, when at their nearest or remotest distances from the earth ; which tract he lent to Newton in 1685, who made use of it in the third book of his "Principia Mathematica," &c.

In 1673-4, he wrote an Ephemeris, to shew the falsity of Astrology, and the ignorance of those that pretended to it ; and gave a Table of the Moon's rising and setting carefully calculated, together with the Eclipses and Approaches of the Moon and Planets to the fixed stars. This fell into the hands of Sir Jonas Moore, for whom he made a Table of the Moon's true Southings that year ; from which, and Philips's Theory of the Tides, the high waters being made, he found that they shewed the times of the turn of the tides very near, whereas the common seaman's coarse rules would err sometimes two or three hours. In 1674, passing through London in the way to Cambridge, Sir Jonas Moore informed him, that a true account of the tides would be highly acceptable to the king ; upon which he composed a small Ephemeris for his majesty's use.

Having taken his degree of master of arts at Cambridge, he designed to enter into holy orders, and to settle in a small living near Derby, which he had a promise of from a friend of his father's. In the mean time, Sir Jonas Moore, having notice of his design, wrote to him to come to London, whither he returned Feb. 1674-5. He was entertained in the house of that gentleman, who had other views for serving him ; but Flamsteed persisting in his resolution to take orders, he did not dissuade him from it. March following, Sir Jonas brought him a warrant to be king's astronomer,

astronomer, with a salary of 100*l.* per annum, payable out of the office of ordnance, to commence from Michaelmas before : which, however, did not abate his inclinations for orders ; so that at Easter following he was ordained at Ely-House by bishop Gunning, who ever after conversed freely with him, and particularly upon the new philosophy and opinions, though that prelate always maintained the old. August 1675, the foundation of the Royal Observatory at Greenwich was laid ; and during the building of it, Flamsteed lodged at Greenwich : and his quadrant and telescopes being kept in the queen's house there, he observed the appulses of the moon and planets to the fixed stars. In 1681, his " Doctrine of the Sphere " was published in a posthumous work of Sir Jonas Moore, entitled, " A new System of the Mathematics," printed in quarto.

About 1684, he was presented to the living of Burstow in Surrey, which he held during his life. He was, indeed, very moderately provided for, yet seems to have been quite contented, aspiring after nothing but knowledge and the improvement of astronomy. He spent the latter, as he had done the former part of his life, in promoting true and useful knowledge ; and died of a strangury, Dec. 31, 1719. Though he lived to above 73 years of age, yet he had from his infancy such a natural tenderness of constitution, as he could never get the better of. He was married, but had no children. His " *Historia Cœlestis Britannica* " was published, 1725, in three volumes folio, and dedicated to the king by his widow. A great part of this work was printed off before his death ; and the rest completed, except the Prolegomena prefixed to the third volume. In the preface we are informed, that in 1704, he having communicated by a friend an account of his collection of observations to the Royal Society, they were so highly pleased with it, that they recommended the work to prince George of Denmark, who ordered Francis Roberts, Esq. Sir Christopher Wren, Sir Isaac Newton, Dr. David Gregory, and Dr. John Arbuthnot, to inspect Mr. Flamsteed's papers. This being done, and a report made in their favour, ninety-seven sheets were printed at the prince's expence before his death ; after which the remainder was published at the charge of the author and his executors, and will be a noble and lasting monument to his memory.

FLATMAN (THOMAS), an English poet, was born in Aldersgate-Street, London, about 1633 ; and educated in grammar-learning at Wykeham-School, near Winchester. He went from thence to New-College in Oxford ; but leaving the university without a degree, he removed to the Inner-Temple, where in due time he became a barrister at law. We do not find that he ever followed the profession of the law ; but, having a turn for the fine arts, gave a loose to his inclination that way, and became considerable both as a poet and a painter. He speaks of himself as a painter,

painter, in a poem called, "The Review;" and it appears from thence, that he drew in miniature. The third edition of his poems, with additions and amendments, was published by himself, with his picture before them in 1682, and dedicated to the duke of Ormond. The first poem in this collection is, "On the Death of the Right Honourable Thomas Earl of Ossory," and had been published separately the year before. Soon after, it was read by the duke of Ormond his father, who was so extremely pleased with it, that he sent Flatman a mourning ring, with a diamond in it worth 100*l*. He published also, in 1685, two Pindaric Odes: one on the death of prince Rupert, the other on the death of Charles II.

In 1660, came out under the letters T. F. a collection of poems, entitled, "Virtus Rediviva: A Panegyric on the late King Charles the First, of ever blessed Memory, &c." but these not being reprinted in any edition of his "Poems," Wood will not affirm them to be Flatman's. In 1661, was published a piece in prose, entitled, "Don Juan Lamberto, or a Comical History of the late times;" with a wooden cut before it, containing the pictures of giant Desborough, with a great club in his right hand, and of Lambert, both leading, under the arms, the meek knight Richard Cromwell: and this taking mightily, a second part was published the same year, with the giant Hufonio before it, and printed with the second edition of the first. This witty and satirical work has to it the disguised name of Montelion, knight of the oracle; but, the acquaintance and contemporaries of Flatman always averred him to be the author of it. Montelion's Almanack came out in 1660, 1661, 1662. The Montelions of the two last years are supposed to be Flatman's, as that of the first was wrote by Mr. John Philips. It is remarkable, that our author in his younger days had a dislike to marriage, and made a song describing the incumbrances of it; but being afterwards smitten with a fair virgin, and more with her fortune, he espoused her in 1672; upon which his ingenious comrades did serenade him that night, while he was in the embraces of his mistress, with the said song. He died at his house in Fleet-Street, London, in 1688: his father, a clerk in chancery, being then alive, and in his 80th year. We can say nothing about his painting: and he seems to have been more of a wit than a poet.

FLECHIER (ESPRIT), a French bishop, celebrated for poetry and oratory, was born at Perne in Avignon in 1632; and educated under an uncle, who was a man of note, and who cultivated in him that genuine eloquence, and love of polite literature, for which he was naturally formed, and became afterwards famous. He was first known at Paris, by a Description of a Carousal in Latin verse, and by some French poems, which gained him great reputation.

reputation. His *Caroufal*, entitled, "*Curfus Regius*," was printed in 1669 by itself, and among his *Miscellaneous Works* in 1612, 12mo. People wondered to see a thing of this nature, so little known to ancient Rome, expressed with such ease and elegance in Latin. His first Sermons were taken great notice of, and his Funeral Orations were admired to the highest degree. He seems to have pitched upon an odd method of forming a true taste, and of acquiring a beautiful and correct way of writing: and that was, it seems, by reading authors who had not these qualities. If his judgment had not been naturally good, such a practice must have corrupted it. The duke de Montausier was his great friend, and chose him to make a funeral oration for his lady in 1672; when he discovered for the first time his very uncommon talent for these sort of works. He was received a member of the French Academy in 1673. One of the schemes contrived for the education of the dauphin was to write the history of illustrious Christian princes. Flechier was appointed to write the "*History of Theodosius the Great*," which he did with uncommon eloquence and exactness, and published it in 1679. He was nominated to the bishopric of Laval in 1685, and translated to that of Nismes in 1687. His affection for the belles lettres was not at all lessened by his advancement. He founded an academy at Nismes, and took the presidency upon himself. His own palace was indeed a kind of academy, where he applied himself to train up orators and writers, who might serve the church, and do honour to the nation. He died in 1710, in his 78th year. His works consist of panegyrics, sermons, funeral orations, pastoral letters, Latin and French poetry, letters, &c. He wrote the "*History of Cardinal Ximenes*," which was published at Paris in 1693, in 4to. and in two volumes 12mo. He also translated some pieces of Antonius Maria Gratian.

FLECKNOE (*RICHARD*), an English poet and dramatic writer in the reign of Charles II. but more remarkable for having given a name to a satire of Dryden's, than for all his own works. He is said to have been originally a Jesuit, and to have had connexions with some persons of high distinction in London, who were of the Roman Catholic persuasion. When the Revolution was completed, Dryden, having some time before turned Papist, became disqualified for holding his place of poet-laureat. It was accordingly taken from him, and conferred on Flecknoe, a man to whom, it seems, Dryden had already a confirmed aversion: and this occasioned him to write a satire against him, named *Mac Flecknoe*, which is as severe and as well written as any in our language. Flecknoe wrote some plays, but could never get more than one of them acted. His comedy, called "*Damoiselles à la Mode*," was printed in 1667, and addressed to the duke and duchess of Newcastle, which the author designed for the theatre, and was

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not a little chagrined at the players for refusing it. His other dramatic pieces are, "Ermina, or the Chaste Lady: Love's Dominion: and, The Marriage of Oceanus and Britannia." The second of these performances was printed in 1654, and dedicated to the lady Elizabeth Claypole: to whom the author insinuates the use of plays, and begs her mediation to gain a licence for acting them. He says, this play is full of excellent morality, and written as a pattern of the reformed stage. This "Love's Dominion" was afterwards republished in 1664, under the title of "Love's Kingdom," and dedicated to the marquis of Newcastle. The author with great pains got it then to be acted, but it was damned by the audience; which Flecknoe styles the people, and calls them judges without judgment. Our author's other works consist of Epigrams and Enigmas. There is a book of his writing, called, "The Diarium, or Journal, divided into twelve Jornades, in burlesque Verse." It is not known when he died.

FLEETWOOD (WILLIAM), an English lawyer, and recorder of London in the reign of Elizabeth, was a natural son of Robert Fleetwood, Esq. of Hesketh in Lancashire. He had a liberal education, and was for some time of Oxford. He went thence to the Middle-Temple, to study the law; and having quick as well as strong parts, became in a short time a very distinguished man in his profession. His reputation was not confined to the inns of court; for it having been thought necessary to appoint commissioners in the nature of a royal visitation in the dioceses of Oxford, Lincoln, Peterborough, Coventry and Litchfield, Fleetwood was of the number. In 1569, he became recorder of London. It does not appear, whether his interest with the earl of Leicester procured him that place or not; but it is certain, that he was considered as a person entirely addicted to that nobleman's service, for he is styled in one of the bitterest libels of those times, "Leicester's mad Recorder:" insinuating, that he was placed in his office, to encourage those of this lord's faction in the city. He was very zealous against the Papists, active in disturbing mass-houses, committing Popish priests, and giving informations of their intrigues: so zealous, that once rushing in upon mass at the Portuguese ambassador's house, he was, for breach of privilege, committed prisoner to the Fleet, though soon released. In 1580, he was made serjeant at law, and in 1592 one of the queen's serjeants; in which post, however, he did not continue long, for he died about a year after, and was carried to Great Missenden in Buckinghamshire, where he had purchased an estate, to be buried. He was married, and had children.

His occupations hindered him from writing much, yet there are some small pieces of his in being: as, 1 "An Oration made at
 1 Guildhall

Guildhall before the Mayor, &c. concerning the late Attempts of the Queen's Majesty's seditious Subjects, Oct. 15, 1571." 2. "Annalium tam Regum Edvardi V. Richard III. et Henrici VII. quam Henrici VIII. titulorum ordine alphabetico multo jam melius quam ante digestorum Elenchus, 1579 and 1597." 3. "A Table to the Reports of Edmund Plowden." This is in French. 4. "The Office of a Justice of Peace: together with Instructions how and in what manner Statutes shall be expounded, 1658." This is posthumous.

FLEETWOOD (WILLIAM), an English bishop, was descended from the family of Fleetwood just mentioned, and born in the Tower of London, Jan. 1, 1656. He had his school learning at Eton, from whence he was elected to King's-College in Cambridge. About the time of the Revolution, he entered into holy orders; and was considered as a celebrated preacher, from his first setting out. He was soon after made chaplain to king William and queen Mary; and by the interest of Dr. Godolphin, at that time vice-provost of Eton, and residentiary of St. Paul's, he was made fellow of that college, and rector of St. Austin's, London, which is in the gift of the dean and chapter of St. Paul's. Soon after, he obtained also the lecture of St. Dunstan's in the West, probably by virtue of his great reputation and merit as a preacher. In 1691, he published, 1. "Inscriptionum Antiquarum Sylloge," &c. 8vo. This collection of ancient inscriptions consists of two parts: the first, containing remarkable Pagan inscriptions collected from Gruter, Reinesius, Spon, and other writers; the second, the ancient Christian monuments: the whole illustrated with very short notes for the use of the young antiquary. In 1692, he translated into English, revised, and prefixed a preface to, 2. "Jurieu's plain Method of Christian Devotion, laid down in Discourses, Meditations, and Prayers, fitted to the various Occasions of a religious Life:" the 27th edition of which was printed in 1750. Meanwhile, he was chiefly distinguished by his talents for the pulpit, which rendered him so generally admired, that he was frequently called upon to preach upon the most solemn occasions; as, before the king, queen, lord-mayor, &c. In 1701, he published, 3. "An Essay upon Miracles," 8vo. This work is written in the way of dialogue, and divided into two discourses. Some singularities in it occasioned it to be animadverted upon by several writers, particularly by Hoadly, in "A Letter to Mr. Fleetwood, 1702:" which letter was reprinted in Mr. Hoadly's Tracts in 1715, in 8vo.

About a week before king William's death, he was nominated to a canonry of Windsor; but the grant not having passed the seals in time, the House of Commons addressed the queen to give that canonry to their chaplain. His patron, lord Godolphin, laid

the matter before the queen, who said, that, if king William had given it to Mr. Fleetwood, he should have it; and accordingly he was installed in 1702. In 1704, he published without his name a piece, entitled, 4. "The Reasonable Communicant; or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper." In 1705, he published in two volumes, 8vo. 5. "Sixteen practical Discourses upon the relative Duties of Parents and Children, Husbands and Wives, Masters and Servants; with three Sermons upon the Case of Self-Murder." About this time he took a resolution of retiring from the noise and hurry of the town; much to the concern of his friends and admirers there. His parishioners of St. Austin's were so deeply affected with it, that they offered to keep him a curate, among other temptations; but nothing could divert him from his resolution; so that he gave up his preferments, and withdrew to Wexham, a small rectory of about 60*l.* a year in Buckinghamshire. Here he enjoyed the tranquillity and pleasure of that privacy, which he had so much longed for, in a commodious house and gardens; and what made this retirement more agreeable, was its nearness to his beloved Eton. Here he indulged himself in his natural inclination to the study of British history and antiquities, which no man understood better: and, in 1707, gave a specimen of his great skill therein in, 6. "Chronicon Preciosum: or, an Account of the English Money, the Price of Corn, and other Commodities, for the last 600 Years. In a Letter to a Student of the University of Oxford;" without his name.

He did not remain long in this retirement: for, in 1706, upon the death of Beveridge, he was nominated by the queen of her own accord to the see of St. Asaph, without any solicitation, or even knowledge of his own; for the first intelligence he had of his promotion was from the Gazette. It was the queen's doing it of herself, that helped to reconcile him to the world again; for, it seems, he thought he saw the hand of God in it, and so was consecrated in June 1708. In this station he acted in the most exemplary manner. He preached often before the queen, and several of those sermons were printed. He attended the House of Lords constantly, and acted there with dignity and spirit. He visited his diocese; and his charge to his clergy, published in 1710, shews, that he was a zealous, but not a furious, churchman. Nevertheless, he was highly disgusted with the change of the ministry that year, and withdrew from court. He could not be drawn to give any countenance to the measures of the new ministry, though endeavours had been used, and intimations given by the queen herself, who had a great value for him, how pleasing his frequent coming to court would be to her. The same year, he published without his name a piece, entitled, 7. "The Thirteenth Chapter to the Romans, vindicated from the abusive Senses put upon

upon it. Written by a Curate of Salop, and directed to the Clergy of that County, and the neighbouring ones of North-Wales, to whom the Author wisheth Patience, Moderation, and a good Understanding for Half an Hour."

Notwithstanding his difference with the present ministry, when a fast was appointed to be kept, Jan. 16, 1711-12, he was chosen by the House of Lords to preach before them: but, by some means or other getting intelligence that he had drawn his pen against the peace, they contrived to have the house adjourned beyond that day. This put it indeed out of our prelate's power to deliver his sentiments from the pulpit; yet he put the people in possession of them, by sending them from the press. Though without a name, yet from the spirit and language it was easily known whose sermon it was. It gave offence to some great ministers of state, who now only waited for an opportunity to be revenged on our prelate: and this opportunity he soon gave them, by publishing, 8. "Four Sermons, viz. on the Death of Queen Mary, 1694; on the Death of the Duke of Gloucester, 1700; on the Death of King William, 1701; on the Queen's Accession to the Throne, 1702. With a Preface." 1712, 8vo. This preface bearing very hard upon those who had the management of public affairs, hold was laid of it; and, upon a motion made for that purpose in the House of Commons, an order was made to burn it, which was accordingly done on the 12th of May. The bishop, knowing it to be the effect of party-rage, was very little affected with this treatment; but rather pleased to think, that the very means they had used to suppress his book was only a more effectual way of publishing, and exciting the whole nation to read it. It was owing to this certainly, that it was printed in the Spectator, and thereby dispersed into several thousand hands. This same year, and indeed before his sermons, he published, but without his name, 9. "The Judgment of the Church of England in the Case of Lay-Baptism, and of Dissenter's Baptism: by which it appears, that she hath not, by any public Act of hers, made or declared Lay-Baptism to be invalid. The second Edition. With an additional Letter from Dr. John Cosin, afterwards bishop of Durham, to Mr. Cordel, who scrupled to communicate with the French Protestants upon some of the modern Pretences." 8vo. This piece was occasioned by the controversy about Lay-Baptism, which then made a great noise.

In 1713, he published without his name, 10. "The Life and Miracles of St. Wenefrede, together with her Litanies, with some historical Observations made thereon." Upon the demise of the queen, and the Hanover succession taking place, our prelate had as much reason to expect, that his zeal and services should be rewarded, as any of his rank and function: but he did not make any display of his merit, either to the king or his ministers.

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However,

However, upon the death of Moore, bishop of Ely, in 1714, Tenison, then archbishop of Canterbury, strenuously recommended Fleetwood to the vacant see; and he was accordingly, without the least application from himself directly or indirectly, nominated thereto.

Besides these ten publications of our author in the literary way, there remain yet to be mentioned some pieces of a smaller kind: 11. "The Counsellor's Plea for the Divorce of Sir G. D. and Mrs. F. 1715." This relates to an affair, which was brought before the House of Lords. 12. "Papists not excluded from the Throne upon the account of Religion. Being a vindication of the Right Reverend Lord Bishop of Bangor's Preservative, &c. in that particular. In a short Dialogue, 1717." 13. "A Letter from Mr. T. Burdett, who was executed at Tyburn for the murder of Capt. Falkner, to some Attornies Clerks of his Acquaintance: written six Days before his Execution, 1717." 14. "A Letter to an Inhabitant of the Parish of St. Andrew's, Holborn, about new Ceremonies in the Church, 1717." 15. "A Defence of praying before Sermon, as directed by the 55th Canon." All these were published without his name. He also published some occasional sermons. The indefatigable labours of this prelate brought him at length into a bad state of health, which made life troublesome to him a good while before his death. He died at Tottenham in Middlesex, whither he had retired for the benefit of the air, Aug. 4, 1723; and was interred in the cathedral church of Ely, where a monument was erected to him by his lady, who did not long survive him. He left behind him an only son, Dr. Charles Fleetwood, who inherited his paternal estate in Lancashire; and had been presented a few years before by his father, as bishop of Ely, to the great rectory of Cottenham in Cambridgeshire, which he did not enjoy long.

FLETCHER (JOHN), an English dramatic writer, was born in Northamptonshire in 1576; and was the son of Dr. Richard Fletcher, bishop of London. He was educated in Cambridge, and probably at Bennet-College, since his father, it seems, by his last will and testament, was a benefactor to it. He wrote plays jointly with Beaumont; and assisted Ben Jonson in a comedy called, "The Widow." After Beaumont's death, which happened in 1615, he is said to have consulted Mr. James Shirley, in forming the plots of several of his plays; but which those were we have no means of discovering. Beaumont and Fletcher, however, wrote plays in concert, though it is not known what share each bore in forming the plots, writing the scenes, &c. and the general opinion is, that Beaumont's judgment was usually employed in correcting and retrenching the superfluities of Fletcher's wit. Yet some say the former had his share likewise in the drama, in forming

forming the plots, and writing the scenes: for it is related, that our poets meeting once at a tavern, in order to form the rude draught of a tragedy, Fletcher undertook to kill the king; and that his words being overheard by a waiter, they were seized and charged with high-treason: till the mistake soon appearing, and that the plot was only against a theatrical king, the affair ended in mirth. Fletcher died of the plague at London in 1625, and was interred in St. Mary-Overy's Church in Southwark. Sir Aston Cockaine among his poems has an epitaph on our author and Massinger, who, he tells us, lie both buried there in one grave; though Wood informs us, from the parish-register there, that Massinger was buried, not in the church, but in one of the four yards belonging to it.

Some of Beaumont and Fletcher's plays were printed in 4to. during the lives of their authors; and in 1645, twenty years after Fletcher's death, there was published a folio collection of them. The first edition of all their plays, amounting to upwards of fifty, was published in 1679, folio. Another edition was published in 1711, in seven volumes, 8vo. another in 1751, in ten volumes, 8vo. They have ever been allowed to have much merit; and it is sufficient to say, that among their admirers are the names of Denham, Waller, Jonson, Dryden, &c.

Our author's father, Dr. Richard Fletcher, was a Kentish man born, and educated at Bennet-College in Cambridge, of which he was fellow. He became dean of Peterborough in 1583; and, in 1586, attended Mary Queen of Scots at the time of her execution. He pressed her very importunately, certainly very unseasonably, to change her religion: but she desired him three or four times over, not to give himself or her any more trouble. In 1589, he was made bishop of Bristol: and we are told that he leased out the revenues of the bishopric in so extravagant a manner, as to leave little to his successors; insomuch that, after his removal, it lay vacant ten years. He was translated to Worcester in 1592, and to London in 1594; soon after which being a widower, he took to his second wife a very handsome woman, the lady Baker of Kent. Queen Elizabeth, who had an extreme aversion to the clergy's marrying, was highly offended at the bishop. She thought it very indecent for an elderly clergyman, a bishop, and one that had already had one wife, to marry a second: and she gave such a loose to her indignation, that not content with forbidding him her presence, she ordered archbishop Whitgift to suspend him from the exercise of his episcopal function, which was accordingly done. He was afterwards restored to his bishopric, and in some measure to the queen's favour: nevertheless, the disgrace sat so heavy on his mind, that it is thought to have hastened his end. He died suddenly in his chair, at his house in London, in 1596; being to all appearance well, sick, and dead, in a quarter of an hour.

FLETCHER

FLETCHER (GILES), brother to bishop Fletcher, was a very ingenious man, and born in Kent also. He received his education at Eton; and, in 1565, was elected thence to King's-College in Cambridge, where he took a bachelor of arts degree in 1569, a master's in 1573, and that of LL. D. in 1581. He was an excellent poet, and a very accomplished man; and his abilities recommending him to queen Elizabeth, he was employed by her as a commissioner into Scotland, Germany, and the Low Countries. In 1588, he was sent ambassador to Muscovy; not only to conclude a league with the emperor there, but also to re-establish and put into good order the decayed trade of our Russia company. He met, at first, with a cold reception, and even rough usage: for the Dutch, it seems, envying the exclusive privilege which the Russia company enjoyed of trading thither, had done them ill offices at that barbarous and arbitrary court. And a false rumour then spread, of our fleet's being totally destroyed by the Spanish armada, had created in the czar a contempt for the English, and a presumption that he might safely injure those who were not in a capacity of being revenged. But the ambassador soon effaced those ill impressions; and, having obtained good and advantageous conditions, returned to England with safety and honour. Shortly after he was made secretary to the city of London, and a Master of the Court of Requests: and, in 1597, treasurer of St. Paul's. This worthy person died in 1610. From the observations he had made during his embassy into Russia, he drew up a curious account, "Of the Russe Commonwealth: or Manner of Government by the Russe Emperor, commonly called the Emperor of Moskovia, with the Manners and Fashions of the People of that Country, 1590." 8vo. This work was quickly suppressed, lest it might give offence to a prince in amity with England: but it was reprinted in 1643, 12mo. and is inserted in Hakluyt's "Navigations, Voyages, &c." vol. i. only a little contracted. He left two sons, both learned men, Giles and Phineas. The latter wrote several books; particularly, "*De literatis antiquæ Britannix, præsertim qui doctrina claruerunt, quique Collegia Cantabrigiæ fundarunt.*" Cant. 1633." 12mo.

FLETCHER (NORTON), was born June 23, 1716. This right honourable gentleman was lord Grantley, baron of Markenfield in Yorkshire, a lord of trade and plantations, chief justice in eyre of his majesty's forests south of the Trent, recorder of Guildford, Surrey, one of his majesty's most honourable privy-council, and LL. D. He married, May 22, 1741, Grace, eldest daughter of Sir William Chapple, Knt. one of the judges of the court of King's-Bench; by whom he had seven children, two of which died infants, the rest were, lord William, born in 1742; Fletcher, a baron of the exchequer in Scotland, born in 1744; Chapple, a
major-

major-general in the army, and colonel in the 2d regiment of guards, and member of parliament for Guildford, born in 1746. Edward, at the bar, and member of parliament in the late parliament for Haslemere, born March 1750; and Grace, born in November 1752. In 1761, he was appointed solicitor-general, upon the resignation of the hon. Charles Yorke, and was at the same time knighted. In 1763, he was made attorney-general. In 1765, he was removed from the latter, and succeeded by Mr. Yorke. In 1769, he was made chief justice in eyre, south of Trent, which place he held until his death. In 1770, he was chosen speaker of the House of Commons, in which station he continued till 1780. In 1782, he was created a peer. His lordship was descended, paternally, from a very ancient family in Yorkshire and Suffolk; and was maternally descended from Susan, daughter of Richard Nevil, lord Latimer, in 1531, descended from the first earl of Westmoreland, by a daughter of Gaunt, duke of Lancaster, son of Edward III. Some days before his death, his lordship sent for Mr. Pott, a very old and intimate acquaintance, to consult him respecting his situation, he then labouring under a cold and asthma. The answer was that surgeon Pott was dead; which much affected his lordship. He then sent for a physician, who likewise, unfortunately, was not in the way. His lordship then declined sending for any other person until within two days of his death, when his son, perceiving the disorder was taking a very unfavourable turn, insisted on sending for another physician, who, when he came, said that his assistance was then too late. His lordship died on the first of January 1789.

FLEURY (CLAUDE), a French writer, was the son of an advocate, and born at Paris in 1640. He discovered early a strong inclination for letters, and afterwards applied himself particularly to the law. He was made advocate for the parliament of Paris in 1658, and attended the bar nine years. Then he took orders; and, in 1672, was made preceptor to the princes of Conti. In 1680, he had the care of the education of the count de Vermandois, admiral of France. After the death of this prince, which happened in about four years, the king preferred him to the abbey of Loc-Dieu, belonging to the Cistercians, and in the diocese of Rhodes. In 1689, the king made him sub-preceptor to the dukes of Burgundy, Anjou, and Berry. In 1696, he was admitted a member of the French academy. In 1706, when the education of the three princes was finished, the king gave him the priory of Argenteville, belonging to the Benedictines, in the diocese of Paris, upon which promotion he resigned the abbey of Loc-Dieu. In 1716, he was chosen confessor to Lewis XV. and, in 1723, he died, aged 82.

He

He was the author of many excellent works, all in French, and very well written. In 1674, he printed a "History of the French Law;" which was afterwards prefixed to the Institutes of the French Law, written by Monf. Argoud, advocate to the parliament. In 1681, "The Manners of the Jews," which is a good introduction for understanding the Old Testament, and of which an excellent English version was published by Farnsworth; and afterward, "The Manners of the Christians," meaning the primitive Christians. In 1683, an "Historical Catechism," to instruct the less knowing in the principles of their religion. This book was translated into Latin, and printed at Brussels. In 1684, "The Life of Madam d'Arbouze," who reformed the abbé of Valde Grace. In 1686, "The Method of Study;" and the year after, "The Institutes of the Ecclesiastical or Canon Law," in which he explains the church regulations for discipline, with regard to the present usages of France. In 1688, "The Duty of Masters and Servants, &c." And, lastly, he undertook what is justly esteemed not only his principal work, but a master-piece in its way, an "Ecclesiastical History." This consists of twenty volumes in 4to. and contains a history of the church, from the beginning of Christianity to 1414. Besides a general preface, there are seven prefatory discourses upon ecclesiastical history, in different parts of the work. All these were published in a separate volume at Paris, in 1708; and they breathe a spirit truly philosophic.

FLOOD (HENRY), the eldest son of the right honourable Warden Flood (who was lord chief justice of the King's-Bench in Ireland, and died in possession of that office, April 16, 1764,) was born in 1732. After residing about three years in the college of Dublin, where he was more distinguished for the beauty of his person and the gaiety of his manners, than for application to study; he was removed, in 1749 or 1750, to Christ-Church in Oxford, where he was placed under the tuition of Dr. Markham, now archbishop of York. Here he spent two years, during which time he lived in great intimacy with the late learned Mr. Thomas Tyrwhitt. The first occasion of his applying intently to literary attainments was his finding that gentleman and some other friends frequently talking, at their evening meetings, on subjects of which he was ignorant; at which he felt himself so much distressed that he resolved to preserve almost an entire silence in their company for six months, during which time he studied with great ardour and unremitting attention, beginning with a course of mathematics, and then reading such of the Greek and Roman historians as he had not before perused. From that time to his death he was a constant and regular student, even while he was engaged in all the turbulence of political life, and became at length so complete a master

of

of the Greek language that he read it with almost as much facility as English. In 1759, he was chosen a member of the House of Commons in Ireland; but during that session made no trial of his oratorical powers. In 1761 he was again chosen a member of the new parliament, and soon stood forward as the great leader of opposition in that country. The first important point which he attempted to effect in parliament was, an explanation of the law of Poyning, by a misconstruction of which, for more than a century, the privy-council of Ireland had assumed a power similar to that formerly exercised by the Lords of Articles in Scotland, and rendered the parliament of Ireland a mere cypher; and, in consequence of his repeated efforts on this subject, the obnoxious part of that law was, at a subsequent period, repealed, though in a less unqualified manner than it would have been if the reformation of it had not been taken out of his hands. The next great measure which he undertook was, a bill for limiting the duration of parliament, which in Ireland had always subsisted for the life of the king. This measure, after having in vain attempted it in the administrations of lord Northumberland and lord Hertford, he at length, by constant perseverance, effected in the administration of lord Townshend, 1769, when the Octennial Bill was passed; a bill that first gave any thing like a constitution to Ireland, and, as it greatly increased the consequence of every man of property in that country, was in fact the origin and ground-work of that emancipation and those additional privileges which they afterwards claimed from England, and obtained. The parliament of England having, in 1782, repealed the act of the 6th of George I. chap. 5, which declared "that the kingdom of Ireland ought to be subordinate to, and dependent upon, the imperial crown of Great-Britain, and that the parliament of England hath power to make laws to bind the people of Ireland," Mr. Flood, in two very able and unanswerable speeches (June 11 and 14), maintained, that the simple repeal of this declaratory act was no security against a similar claim, founded on the principle of that act, being at some future time revived by England; and though three gentlemen only of the whole House of Commons of Ireland concurred with him on this occasion, he had the satisfaction to see his doctrine approved and ratified by the minister and parliament of England, who shortly afterwards passed an act, for ever renouncing this claim. In Nov. of the following year the most violent altercation that ever passed in parliament took place between him and Mr. Henry Grattan; in the course of which, Mr. Flood gave a long detail of his whole political life. In 1775 he was appointed a privy-counsellor in both kingdoms, and constituted one of the vice-treasurers of Ireland; which office, after holding it six years, he voluntarily resigned in 1781, and soon afterwards his name was struck out of the list of the privy-council. Previous to his acceptance of this office, he

made a precise and explicit stipulation with government in favour of all the great principles which he had before maintained in parliament, from none of which he ever departed. In 1783 he was chosen a member of the British parliament, for the town of Winchester; and in the subsequent parliament he represented the borough of Seaford, from 1785 to its dissolution; and if he had lived a few weeks longer, he was to have had a seat in the present parliament. Mr. Flood's first known production is "Verses on the Death of Frederick, Prince of Wales," published in the Oxford Collection, in 1751. He was also author of an Ode on Fame, and a translation of the first Pythian ode of Pindar, which were printed in 1785, but never published. There are several speeches of his, both in the English and Irish parliaments, extant; the last of which was delivered in the House of Commons of England, March 4, 1790, and had for its object a reform of the representation of parliament: on which Mr. Fox complimented him, by saying that his scheme was the most rational that ever had been produced on that subject. In the social intercourse of private life, Mr. Flood was uncommonly pleasing, joining to very extensive knowledge on very various subjects, a great facility and gentleness of manners, and assuming less on account of his splendid talents and high political reputation than perhaps any other man ever did, who had been so much distinguished; a circumstance in which he strongly resembled the great minister and admired orator above-mentioned. He has left, it is said, several manuscripts behind him; among which, it is to be hoped, will be found an admirable translation of the two orations of Demosthenes and Æschines on the crown, and of several orations of Cicero, done when he first began his parliamentary career, and executed with a felicity that has seldom, if ever, been attained in an English version. Having recovered from a tedious fit of the gout, he caught cold by exerting himself to extinguish a fire which broke out in one of his offices; in consequence of which, he was seized with a pleurisy, which in a few days deprived him of his life. He married, April 16, 1762, lady Frances Beresford, daughter of the late earl of Tyrone, and sister of the present marquis of Waterford, by whom he never had any issue.

On every great occasion he shewed a noble and comprehensive mind, replete with knowledge, ardent, vigorous, acute, and argumentative. His wit, sarcasm, and happy allusions (for his mind was replete with imagery) would have highly distinguished any other man; but convincing being his chief object, and the faculty of reasoning his principal power, his adversaries have represented it as his only talent. His classical allusions were never trite, always short, and uncommonly happy; his metaphors chaste, pure, and unmixed. Powerful as he was in stating, enforcing, and illustrating subjects which he propounded in parliament, and on which

which he always shewed that he had obtained every possible information, he was still more impressive in reply, always preserving his temper, and refuting his opponents with the same perspicuity, precision, correctness, and elegance of language, which marked his original speech. His memory was so tenacious that he frequently, at the end of a long debate, answered every member of any weight who had spoken on the opposite side, refuting their arguments *seriatim*, without the aid of a single note. Few men have studied the English language more attentively than he, or were better acquainted with all its niceties of construction and most subtle discriminations: in consequence of which, while he hurried away his auditors by the strength of his arguments, he delighted every person of taste and judgment by a certain *curiosa felicitas* of diction, which added infinite grace and beauty to his eloquence.

FLORIO (JOHN), the Resolute, as he used to style himself, was born in London in the reign of Henry VIII. and descended from the Florii of Sienna in Tuscany. A little before that time his father and mother, who were Waldenses, had fled from the Valtoline into England from the persecutions of Popery: but when Edward the VIth died, and the Protestant religion become oppressed under Mary, they left England, and went to some other country, where our John Florio received his juvenile literature. Upon the re-establishment of Protestantism by Elizabeth, they returned; and Florio for a time lived in Oxford. About 1576, Barnes, bishop of Durham, sending his son to Magdalen-College, Florio was appointed to attend him as preceptor in the French and Italian tongues: at which time wearing a gown, he was admitted a member of that college, and became a teacher of those languages in the university. After James came to the crown, he was appointed tutor to prince Henry in those languages; and at length made one of the privy-chamber, and clerk of the closet to queen Anne, to whom he was also tutor. He was a very useful man in his profession, zealous for the Protestant religion, and much devoted to the English nation. Retiring to Fulham in Middlesex, to avoid the plague which was then in London, he was overtaken and carried off by it in 1625, aged about 80.

He was the author of several works, 1. "First Fruits, which yield familiar Speech, merry Proverbs, witty Sentences, and golden Sayings, 1578." 4to. and 1591, 8vo. 2. "Perfect Introduction to the Italian and English Tongues." Printed with the former, and both dedicated to Robert earl of Leicester. 3. "Second Fruits to be gathered of twelve Trees, of divers but delightful Tastes to the Tongues of Italian and English Men, 1591," 8vo. 4. "Garden of Recreation, yielding six thousand Italian Proverbs." Printed with the former. 5. "Dictionary, Italian and English, 1597." fol. It was afterwards augmented by him, and published

in 1611 in folio, by way of compliment to his royal mistress, under this title, "Queen Anna's New World of Words." This was a work of great merit, being at that time by far the most perfect of the kind. Our author, however, laboured to make it still more perfect, by collecting many thousand words and phrases, to be added to the next edition: but not living to do this, the care of it fell to one Gio Torriano, an Italian, and professor of the Italian tongue in London; who, after, revising, correcting, and supplying many more materials out of the Dictionaries of the Academy della Crusca, printed them in 1659, folio, all in their proper places. 6. "The Essays of Montaigne;" translated into English, and dedicated to queen Anna, 1603. 1613. 1632. fol. Prefixed to this work, we find a pretty long copy of verses, addressed to him by Samuel Daniel, the poet and historiographer, whose sister Florio had married. He is said to have written other things.

FLORUS (LUCIUS ANNÆUS), an ancient Latin historian of the same family with Seneca and Lucan, flourished in the reigns of Trajan and Adrian, and wrote an abridgment of the Roman History in four books. Some have made Seneca the author of this history of Florus, upon the authority of Lactantius. This father has ascribed to Seneca, as the inventor, a division of the Roman Empire into the four different seasons of Infancy, Youth, Manhood, and Old Age: and, because a division of the same nature is seen in Florus's preface, they concluded Seneca to have been the author, and Florus nothing more than a fictitious name. But Seneca and Florus have differed in this matter enough, one would think, to prevent their being confounded.

There have been several editions of this author. Madam Dacier, then M. Le Fevre, published him in 4to. for the use of the dauphin, at Paris, 1674. Grævius gave another edition of him in 1680, 8vo. which was afterwards re-published at Amsterdam in 1702, with great improvements and ornaments, in two volumes, 8vo.

FLUDD (ROBERT), an English philosopher, was the son of Sir Thomas Fludd, knight, some time treasurer of war to queen Elizabeth in France and the Low Countries; and was born at Milgate in Kent, 1574. He was admitted of St. John's-College, Oxford, in 1591; and, having taken both the degrees in arts, applied himself to physick. Then he spent six years in travelling through France, Spain, Italy, and Germany: in most of which countries he not only became acquainted with several of the nobility, but even read lectures to them. After his return, being in high repute for his chemical knowledge, he accumulated the degrees of bachelor and doctor of physick. This was in 1605; about which time he practised in London, and became fellow of the College

College of Physicians. He did not begin to publish books till 1616, but afterwards became a voluminous writer, being the author of about twenty works. He was esteemed a prodigious philosopher, and certainly was possessed of both parts and learning: but then he was perfectly estranged from common sense, and owed the greatest part of his reputation to that passion in human nature, which makes us apt to admire most what we least understand. He was a zealous brother of the order of Rosa-Crusians, in whose defence he drew his pen. He doated so exceedingly upon the wonders of chemistry, that he derived every thing, not excepting even the miracles and mysteries of religion, originally from it: and in doing this, he so much prophaned and abused the word of God by ridiculous and senseless applications and explications, that he often drew upon himself the severest censure from others. His books are written mostly in Latin, with tedious unintelligible titles, and are as dark and mysterious in their language, as in their matter: on which account they were greatly admired and sought after, by alchemists, astrologers, searchers after the philosophers-stone, and, in short, by all the madmen in the republic of letters, both at home and abroad. He died at his house in Coleman-Street, London, in 1637.

FOESIUS (ANUTIUS), a very learned and celebrated physician of the faculty of Paris, was born at Metz in 1528, and became extremely skilled in the Greek and Latin tongues. He translated into Latin the whole works of Hippocrates, and judiciously corrected the Greek text as he went along. Huetius, in his book, "*De claris interpretibus*," places him among the better sort of translators; and affirms him far superior to all who had attempted to translate Hippocrates. He joined to the works of Hippocrates, the "*Scholia of Palladius*," upon his treatise of Fractures, which was translated by St. Albin, a physician of Metz. He composed a kind of Dictionary to Hippocrates, entitled, "*Oeconomia Hippocratis*," in an alphabetical order: and was the author of some other works. He translated, moreover, the Commentaries of Galen, upon the second book of Hippocrates, "*concerning vulgar maladies*." Foelius practised physic a long time at Lorrain, and in other places, with high reputation and success. He died in 1596.

FOHI, the first king of China, is said to have founded this empire about two hundred years after the deluge. He was originally of the province of Xen Si, from whence he removed the seat of empire to Chin Cheu. He was the first who taught the Chinese the advantages of civil society. He invented instruments of music, and established laws and ordinances. He regulated the commerce between male and female, which before was promiscuous; and suffered none of the same name and family to inter-

marry,

marry, which custom is observed to this day. He instituted religious services and sacrifices, some of which were dedicated to the Sovereign Spirit, who governs Heaven and Earth, others to inferior spirits, whom he supposed to preside over mountains, rivers, and particular countries. This prince is said to have reigned no less than a hundred and fifteen years. The Chinese impute to him the invention of several things, which at this day are much revered among them.

FOLARD (CHARLES), an eminent Frenchman, famous for his skill and knowledge in the art military, was born at Avignon in 1669, of a noble family, but not a rich one. He discovered early a happy turn for the sciences, and a strong passion for arms; which last was so inflamed by reading Cæsar's Commentaries, that he actually lifted at sixteen years of age. His father got him off, and shut him up in a monastery: but he made his escape in about two years after, and entered himself a second time in quality of cadet. His inclination for military affairs, and the great pains he took to accomplish himself in that way, recommended him to notice; and he was admitted into the friendship of the first-rate officers. M. de Vendome, who commanded in Italy in 1720, made him his aid-de camp, having conceived the highest regard for him; and soon after sent him with part of his forces into Lombardy. He was entirely trusted by the commander of that army; and no measures were concerted, or steps taken, without consulting him. By pursuing his plans, many places were taken, and advantages gained; and such, in short, were his services, that he had a pension of four hundred livres settled upon him, and was honoured with the cross of St. Lewis. He distinguished himself greatly on Aug. 15, 1705, at the battle of Cassano: where he received such a wound upon his left hand, as deprived him of the use of it ever after. M. de Vandome, to make him some amends, tried to have him made a colonel, but did not succeed. It was at this battle, that Folard conceived the first idea of that system of columns, which he afterwards prefixed to his commentaries upon Polybius.

The duke of Orleans sending de Vendome again into Italy, in 1706, Folard had orders to throw himself into Modena, to defend it against Eugene: where, though he acquitted himself with his usual skill, he was very near being assassinated. The description, which he has given of the conduct and character of the governor of this town, may be found in his "Treatise of the Defence of Places," and deserves to be read. He received a dangerous wound on the thigh at the battle of Malplaquet, and was some time after made prisoner by prince Eugene. Being exchanged in 1711, he was made governor of Bourbourg. In 1714, he went to Malta, to assist in defending that island against the Turks. Upon his return to France, he embarked for Sweden, having a passionate desire

to see Charles XII. He acquired the esteem and confidence of that famous general, who sent him to France to negotiate the re-establishment of James II. upon the throne of England; but, that project being dropped, he returned to Sweden, followed Charles XII. in his expedition to Norway, and served under him at the siege of Frederickshall, where that prince was killed, Dec. 11, 1718. Folard then returned to France, and made his last campaign in 1719, under the duke of Berwick, in quality of colonel. He was chosen a fellow of the Royal Society at London in 1749; and, in 1751, made a journey to Avignon, where he died in 1752, aged 83 years.

He was the author of several works, particularly, "Commentaries upon Polybius," in six volumes, 4to. "A Book of new Discoveries in War;" and "A Treatise concerning the Defence of Places, &c." in French.

FOLIETA (HUBERT), a very learned writer, was born of a noble family at Genoa in 1518: he was nephew of Angustin Folieta, who was in high favour with the popes Julius II. Leo X. and Clement VII. The troubles, which agitated his country at that time, induced him to undertake a work, with a view of appeasing them; and that was, his book upon the distinction between the noble and the plebeian families. But happening here to paint the ambition of the nobility in too lively colours, he was banished his country. He retired to Rome, and spent the rest of his life under the patronage of cardinal Hippolyte d'Est. He bore his exile with courage and firmness, and devoted himself to letters. Far from resenting the ill usage of his country, he meditated several works in its honour, and executed some. He died in 1581. His works are all in Latin. A collection of part of them was printed at Rome in 1579, 4to. under this title, "*Uberti Folietæ Opera subseciva, Opuscula varia, De Linguae Latinæ usû & præstantia, Clarorum Ligurum Elogia.*" Besides which he wrote, 1. "*De causis magnitudinis Turcarum imperii,*" printed first in Italy, afterwards in Germany, 1594, 8vo. under the care of David Chytræus, who commends it highly. 2. "*De Sacro feedere in Solum libri iv. necnon varix expeditiones in Africam cum Melitæ obsidione. Genuæ, 1587,*" 4to. 3. "*Conjuratio Joannis Ludovici Flisci; Tumultus Neapolitani; Cædes Petri Ludovici Farnesi, Placentiæ Ducis. Neap. 1571, 8vo.*" These two last works are but portions of that history of his own times, which he began, but did not finish. 4. "*Historiæ Genuensium libri xii. Genuæ, 1585,*" folio. 5. "*De Philosophiæ & Juris Civilis inter se comparatione libri tres,*" which was printed at Rome, 1586, 4to.

FOLKES (MARTIN), an English antiquary, mathematician, and philosopher, was born in Westminster about 1690; and was greatly

greatly distinguished as a member of the Royal-Society in London, and of the Academy of Sciences at Paris. He was admitted into the former at twenty-four years of age; made one of their council two years after; named by Sir Isaac Newton himself as vice-president; and, after Sir Hans Sloane, became president. There are numerous memoirs of his in the "Philosophical Transactions." Coins, ancient and modern, were a great object with him; and his last production was a book upon the "English Silver Coin," from the Conquest to his own times. He died at London in 1754.

FONTAINE (JOHN DE LA), a celebrated French poet, and one of the finest geniuses of his age, was born at Chatteau-Thierry, July 8, 1621: just a year after the birth of Moliere. He was liberally educated, and at nineteen admitted among the fathers of the Oratory; but left them in a little time. His father, who was supervisor of the water-courses and forests in this duchy, put his son into the place, as soon as he appeared capable of managing it: but Fontaine had no relish for business, his talents lying altogether to poetry. Yet he did not make this discovery in himself, till he was got into his 22d year: and then hearing accidentally an ode of Malherbe read, he found himself affected with surprise and transport; and the same poetic fire, which had lain concealed in him, was kindled into a blaze by that of Malherbe. Though his humour was exceedingly averse to confinement, or restraint of any kind, yet, to oblige his parents, he suffered himself to be married; and, though the most unfeeling and insensible of mortals, was yet so far captivated by the wit and beauty of his wife, that he never performed any considerable work without consulting her. The duchess of Bouillon, niece to cardinal Mazarine, being banished to Chatteau-Thierry, Fontaine was presented to her, and had the happiness to please her: and this, with a desire of conversing with the wits, tempted him to follow her when she was recalled to Paris. Here the intendant Fouquet soon procured him a pension, which he enjoyed very happily, without troubling himself at all about his wife, or, perhaps, even reflecting that he had one. Upon the disgrace of this minister, he was admitted as gentleman to Henrietta of England; but the death of this princess put an end to all his court-hopes, if, indeed, he was susceptible of hope. After this, among other favours from the most illustrious persons in the kingdom, the generous and witty madam de la Sabliere furnished him with an apartment and all necessaries in her house. In this situation he continued twenty years, during which time he became perfectly acquainted with all the wits of his days, Moliere, Racine, Boileau, Chapelle, &c.

The delights of Paris, and the conversation of these gentlemen, did not hinder him from paying Mrs. La Fontaine a visit every September; but that these visits might turn to some account, he
never

never failed to sell a house, or piece of land, so that with his wife's œconomy and his own, a handsome family estate was well nigh consumed. Upon the death of madam de la Sabliere, he was invited into England by the duchess of Mazarine, and the celebrated St. Evremond, who promised him all the comforts and sweets of life : but the difficulty of learning the English language, together with the liberality of some great persons at home, made him lay aside all thoughts of such a journey.

In 1692, he was seized with a dangerous illness; and when the priest came to talk to him about religion, concerning which he had lived in an extreme carelessness, though he had never been either an infidel or a libertine, Fontaine told him, that " he had lately bestowed some hours in reading the New Testament, which he thought a very good book." Being brought to a clearer knowledge of religious truths, the priest represented to him, that he had intelligence of a certain dramatic piece of his, which was soon to be acted; but that he could not be admitted to the sacraments of the church, unless he suppressed it. This appeared too rigid, and Fontaine appealed to the Sorbonne; who confirming what the priest had said, this sincere penitent threw the piece into the fire, without keeping even a copy. The priest then laid before him the evil tendency of his " Tales," which are written in a loose and wanton manner; told him, that while the French language subsisted, they would be a most dangerous seducement to vice; and further added, that he could not justify administering the sacraments to him, unless he would promise to make a public acknowledgment of his fault at the time of receiving, a public acknowledgment before the academy, of which he was a member, in case he recovered, and to suppress the book to the utmost of his power. Fontaine thought these terms very hard, but at length yielded to them all. He did not die till April 13, 1695; when, if we believe some, he was found with an hair-shirt on.

Besides " Tales," he was the author of " Fables : " and in both he has merited the title of an original writer, who is, and is ever like to be, single in his kind. His " Tales " are said to have kept him a great while from being admitted a member of the French Academy; but at last, upon his writing a letter to a prelate of that society, wherein he declared his dissatisfaction for the liberties he had taken, and his resolution that his pen should never relapse, he was received into that body with marks of esteem. These works were printed at Paris in 1743.

He had a son, it seems, whom, after keeping a short time at home, he recommended to the patronage of the president Harlay. Fontaine being one day at a house where this son was come, did not know him again, but observed to the company, that he thought him a boy of parts and spirit. Being told, that this promising youth was no other than his own son, he answered very uncon-

cernedly, "Ha! truly I am glad on't." As he had a wonderful facility in composing, so he had no particular apartment for that purpose, but fell to work when and wherever the humour came upon him.

FONTAINES (PETER FRANCIS), a French critic, was born of a good family at Rouen in 1685. At fifteen, he entered into the society of the Jesuits; and, at thirty, quitted it, for the sake of returning to the world. He was a priest, and had a cure in Normandy; but left it, and was, as a man of wit and letters, some time with the cardinal d'Auvergne. Having excited some repute at Paris by certain critical productions, the Abbé Bignon, in 1724, committed to him the "*Journal des Savans*." He acquitted himself well in this department, and was peaceably enjoying the applauses of the public; when his enemies, whom by critical strictures in his "*Journal*" he had made such, formed an accusation against him of a most abominable crime, and procured him to be imprisoned. By the credit of powerful friends, he was set at liberty in fifteen days: the magistrate of the police took on himself the trouble of justifying him in a letter to the Abbé Bignon; and, this letter having been read amidst his fellow-labourers in the "*Journal*," he was unanimously re-established in his former credit. This happened in 1725. He laboured, mean while, in some new periodical works, from which he derived his greatest fame. In 1731, he began one under the title of, "*Nouvelliste du Parnasse, ou Reflexions sur les Ouvrages nouveaux*;" but only proceeded to two volumes: the work having been suppressed by authority, from the incessant complaints of authors ridiculed therein. About three years after, in 1735, he obtained a new privilege for a periodical production, entitled, "*Observations sur les Ecrits Modernes*:" which, after continuing to thirty-three volumes, was suppressed again in 1743. Yet the year following, 1744, he published another weekly paper, called, "*Jugemens sur les Ouvrages nouveaux*," and proceeded to eleven volumes: the two last being done by other hands. Fontaines could go no further; for, in 1745, he was attacked with a disorder in the breast, which ended in a dropsy, and which in five weeks time carried him off.

Besides the periodical works mentioned above, he was the author of many others: his biographer gives us no less than seventeen articles; many of them critical, some historical, and some translations from English writers, chiefly from Pope, Swift, Fielding, &c.

FONTANINI (JUSTE), a learned archbishop of Ancyra, was born in 1666, in the duchy of Frioul, and died at Rome in 1736. He was a man greatly distinguished, and held a correspondence with all the learned. There are many works of his; the principal

of which are, 1. "Bibliotheca della Eloquenza Italiana," often printed; but the best edition is that of Venice, 1753, in two volumes, 4to. with the remarks of Apostolo Zeno. 2. "A Literary History of Aquileia, in Latin, Rome, 1742" 4to. a posthumous work, but full of good criticism, and learning sacred and profane, &c.

FRONTE-MODERATA, a celebrated Venetian lady, whose real name was Modesta Pozzo, was born at Venice in 1555, and lost her father and mother the first year of her life. In her younger days, she was put into the monastery of the nuns of Martha of Venice; but afterwards quitted it, and was married. She lived twenty years with her husband in great union, and then died in childhood in 1592. She learned poetry and the Latin tongue with the utmost ease; and is said to have had so prodigious a memory, that when she had heard a sermon but once, she could repeat it word for word. She is the author of a poem, entitled, "Il Floridoro," and of another on the "Passion and Resurrection of Jesus Christ." Besides these and other poems, she published a book in prose, "De Meriti della Donna," in which she maintains, that the female sex is not inferior in understanding and merit to the male. It was printed immediately after her death.

FRONTENAY (JOHN BAPTIST BLAIN DE), an eminent French painter, was born at Caen in 1654. He was employed by Lewis XIV. had an apartment in the galleries of the Louvre, and a pension. Nothing is finer than his fruits and flowers. This ingenious painter was nominated counsellor of the Academy of Painting, and died at Paris in 1715.

FRONTENELLE (BERNARD DE), a celebrated French author, who died in 1756, when he was somewhat above an hundred. Voltaire declares him to have been the most universal genius the age of Lewis the XIVth produced; and compares him to lands situated in so happy a climate, as to produce all sorts of fruits. Before he was twenty, he had written a great part of "Bellerophon," a Tragic-Opera; and some time after his Opera of "Thetis and Peleus" appeared, in which he had closely imitated Quinault, and met with great success. That of "Æneas and Lavinia" did not succeed so well. He tried his genius in tragedy-writing: and helped mademoiselle Bernard in some of her dramatic pieces. He wrote two of these, one of which was acted in 1680, but never printed. He was too long, and too unjustly, censured on account of this piece: for he had the merit to discover, that though his genius was unconfined, yet he did not possess those talents which so greatly distinguished his uncle, Peter Corneille, in the tragic way. He wrote several little pieces, in which one might already

observe delicacy of wit and profoundness of thought, which discover a man to be superior to his own works. In his poetical performances, and "Dialogues of the Dead," the spirit of Voiture was discerned, though more extended and more philosophical. His "Plurality of Worlds" is a work singular in its kind; his design in which was, to present that part of philosophy to view in a gay and pleasing dress; for which purpose he has introduced a lady, and drawn up the whole in a most agreeable as well as instructing dialogue. In the same manner he made an entertaining book out of "Vandale's Oracles." His "History of the Academy of Sciences" often throws a great light upon their memoirs, which are very obscure. His "History of the Academy" was well performed. The "Eloges," which he spoke on the deceased members of the academy have this peculiar merit, that they excite a respect for the sciences, as well as for the author. In his more advanced years he published "Comedies," which, though they shewed the elegance of Fontenelle, were little fit for the stage; and "An Apology for Des-Cartes's Vortices."

FOOTE (SAMUEL), Esq. a most distinguished personage in his day, was of a gentleman's family, and born at Truro in Cornwall; but in what year, is not said. He received his education at Worcester-College, Oxford; and was thence removed to the Temple, as designed for the law. The dryness and gravity of this study, however, not suiting the vivacity and volatility of Foote's spirit, he left the law, and had recourse to the stage. He appeared first in Othello: but whether he discovered that his forte did not lie in tragedy, or that other people's language would not serve sufficiently to display his humour, he soon struck out into a new and untrodden path; which was, by taking upon himself the double character of author and performer. Under this form, in 1747, he opened the little theatre in the Hay-Market with a drama of his own composing, called, "The Diversions of the Morning." This piece was nothing more than the introduction of well-known characters in real life: whose manner of conversing and expressing themselves he had a most amazing talent at imitating, even to the very voice of those he intended to *take off*. This performance met, at first, with some little opposition from the Westminster justices; but, the author being patronised by those who, sooner than not see others ridiculed, can submit to be ridiculed themselves, this opposition was over-ruled, and, with only altering the title of his piece to "Mr. Foote's giving Tea to his Friends," he proceeded without further molestation, and represented it for upwards of forty mornings to crowded and splendid audiences. The ensuing season, he produced another piece of the same kind, called, "An Auction of Pictures;" in which he introduced several new characters, all however popular and extremely well known: particularly, Sir Thomas de Veil, then the

the leading justice of peace for Westminster; Mr. Cock, the celebrated auctioneer; and the no less celebrated orator Henley. This piece had also a very great run, nor was any pains spared to procure this success; for it is to be noted, that he himself represented all the principal characters of each piece, where his great mimic powers were necessary, shifting from one to another with all the dexterity of a Proteus.

It would be superfluous to follow this genius through the course of his dramatic progress, as to all the pieces he has written, with a history of particulars: suffice it to observe, that, from 1752 to 1761, he continued to perform at one of the theatres every season, as fancy or interest directed his choice, generally for a stated number of nights; and, on these engagements, he usually brought out a new piece. And thus he went on, till a very pressing embarrassment in his affairs compelled him to perform "The Minor" at the Hay-Market, in the summer of 1760, with such a company as he could hastily collect. Henceforward he pursued the scheme of occupying that theatre, when the others were shut up; and from 1762, to the season before his death, he regularly performed there. Feb. 1766, when at lord Mexborough's in the country, he broke his leg by a fall from his horse, the duke of York being also there; and it is generally supposed, that this accident facilitated his application for a patent, which he obtained in July the same year.

In 1776, he drew a character for a lady of quality, then much talked of, who had influence enough to hinder his play from being represented; and, in the course of this conflict, certain imputations were thrown out against him, which ripened at length into a legal charge. In short, he was accused of sodomitical practices: and though the accusation was supposed to have originated from malice, though also he was acquitted, agreeably to the sentiments of the judge, who tried him, yet the shock he received from this disgracing situation is believed to have had a fatal effect upon him. A few months afterwards he was seized, while on the stage, with a paralytic fit; from which he recovered sufficiently to spend the summer at Brighthelmston. On the approach of winter, he was advised to remove to France; and arrived at Dover, Oct. 20, 1777, intending immediately to proceed to Calais; but, being seized with a shivering fit the next morning, he died in a few hours, and was buried in Westminster-Abbey.

His dramatic pieces exceed twenty in number, besides the two first, which have not been printed.

FORBES (PATRICK), an eminent Scotsman, was born in 1564, when the affairs of the Church of Scotland were in great confusion. He was distinguished by his family, as well as by his uncommon merit, being himself lord of Corse, and baron of O'Neil, in the shire of Aberdeen. He was liberally educated both at Aberdeen and St. Andrews;

Andrews, and, having a plentiful estate, a noble alliance, and great credit in his country, he contributed much towards settling things, by encouraging pious and peaceable ministers, and by instructing the people in set conferences as well as occasional discourses; especially the Papists, who would hear nothing from the pulpit. In this laudable manner he acted as a layman; and his abilities became so conspicuous, that he was often solicited to enter into the ministry by eminent persons both in church and state. He at length submitted to their judgments, and was ordained a presbyter at the age of 48. He was admitted minister of Keith, where he continued with the highest applause till 1618; and then, at the earnest desire of the clergy and laity in the diocese of Aberdeen, as well as at the express command of the king, was promoted to the bishopric of Aberdeen, which he held about seventeen years.

This excellent man died in 1635, aged seventy-one, after having two days before sent for all the clergy in Aberdeen to receive the sacrament with him. His "Commentary upon the Revelations" was printed at London in 1613.

FORBES (JOHN), made bishop of Aberdeen by James VI. was the son of Patrick Forbes, just mentioned, but of much more extensive learning than his father, in which perhaps he was excelled by none of that age. His "Historical and Theological Institutions" is an excellent work. He filled the professor's chair which his father had founded; when the Covenanters expelled him, and forced him to fly beyond sea. Having continued in Holland somewhat above two years, he returned to his own country; where he spent the remainder of his life at his estate of Corse, and died in 1648. An edition of all his works was published at Amsterdam in 1703, in two volumes folio; with his life, written by George Gordon.

FORBES (WILLIAM), bishop of Edinburgh, was born in 1585, at Aberdeen, where he went through classical learning and philosophy. He was admitted master of arts at sixteen, and immediately after made professor of Logic: he applied himself to support Aristotle's Logic against the Ramists. Afterwards he went to travel, and made a great progress in divinity and the Hebrew language, in the universities of Germany, during the four years he spent in that country. He then visited the university of Leyden, where he was greatly esteemed. His ill state of health not permitting him to undertake a journey into France and Italy, as he would willingly have done, he came over to England. The fame of his learning soon proclaimed him here, so that the university of Oxford offered him a professorship of Hebrew; which, however, he did not accept, because the physicians advised him to return to his native country. The magistrates of Aberdeen expressed a particular esteem

esteem for him. He recovered his health, and accepted at first a private cure; but afterwards being strongly solicited by the inhabitants, went to be a preacher in his native city. He was admitted doctor of divinity, when king James among other regulations had settled it with the deputies of the clergy, that the academical degrees and dignities should be restored to their ancient course. The labour of preaching hurting his health, they gave him a less painful employment, making him principal of Marishal-College. He was afterwards dean of the Faculty of Divinity, and then rector of the university; a post immediately under the chancellor. Then he became pastor at Edinburgh, and was received there with every mark of friendship; but people's dispositions being changed from their warm attachment to the anti-episcopal discipline of Geneva, he withdrew himself, and retired to his own country. He was sent for some years after by Charles I. who had caused himself to be crowned at Edinburgh in 1633; and he preached before the monarch with great eloquence and learning. That prince, having founded an episcopal church at Edinburgh, knew of none more worthy to fill the new see than our Forbes. He was consecrated with the usual ceremonies, and applied himself wholly to the functions of his dignity: but fell sick soon after, and died in 1634, after having enjoyed his bishopric only three months.

Though able and learned, he had published nothing, and composed very little. He produced a treatise tending to pacify controversies, which was printed at London in 1658, with this title, "*Considerationes modestæ et pacificæ controversiarum de justificatione, purgatorio, invocatione Sanctorum, Christo Mediatore, Eucharistia.*"

FORD (JOHN), a gentleman of the Middle-Temple, who wrote plays in the reigns of James I. and of Charles I. He was not only a partner with Rowley and Decker in a play or two, but likewise wrote twelve plays himself. These were all published between 1629 and 1636; and he is supposed to have died soon after the last-mentioned year.

FORDYCE (DAVID), a learned and elegant writer of the present age, was professor of philosophy in the Marishal-College, Aberdeen. How well he was qualified to fill this important station, may be estimated by his "*Dialogues concerning Education*;" and his "*Treatise of Moral Philosophy*," published in the "*Preceptor*." He was originally designed for the church, to which he was early prompted both by genius and disposition. To prepare himself for it was the whole aim of his ambition, and the whole purpose of his studies for a course of years. How well he was qualified to appear in that character, may be judged from his "*Theodorus: A Dialogue concerning the Art of Preaching*," published after his untimely

untimely death, in 1755. When he had finished this work, he went abroad, to lay in fresh stores of knowledge and experience; but, after a successful tour through France, Italy, and other parts of Europe, when he was returning home, he lost his life in its full prime, by a storm on the coast of Holland.

FORTESCUE (SIR JOHN), an English lawyer in the reign of Henry VI. was descended from an ancient family in Devonshire: but we cannot learn either the place or time of his birth. We are likewise uncertain as to the university he studied in, or whether he studied in any. When he turned his thoughts to the municipal laws of the land, he settled at Lincoln's-Inn, where he quickly distinguished himself by his knowledge of civil as well as common law. The first date that occurs, with respect to his preferments, is the fourth year of Henry VI. when he was made one of the governors of Lincoln's-Inn, and honoured with the same employment three years after. In 1430, he was made a serjeant at law; and kept his feast on that occasion with very great splendor. In 1441, he was made a king's serjeant at law; and, the year after, chief justice of the King's-Bench. He is highly commended by our most eminent writers, for the wisdom, gravity, and uprightness, with which he presided in that court for many years. He remained in great favour with the king, of which he received a signal proof, by an unusual augmentation of his salary. He held his office through the reign of Henry VI. to whom he steadily adhered, and served faithfully in all his troubles: and for this, in the first parliament of Edward IV. which began at Westminster, Nov. 1461, he was attainted of high-treason in the same act by which Henry VI. queen Margaret, Edward their son, and many persons of the first distinction, were likewise attainted. Several writers have styled him "Chancellor of England;" and, in his book "*De laudibus legum Angliæ*," he calls himself "*Cancellarius Angliæ*." In April 1463, he embarked with queen Margaret, prince Edward, and many persons of distinction, who followed the fortunes of the House of Lancaster, at Bamburg, and landed at Sluys in Flanders: whence they were conducted to Bruges, thence to Lisle, and thence into Lorrain. In this exile he remained for many years, retiring from place to place, as the necessities of the royal family required. Fortescue observing the excellent understanding of his young master, in hopes to infuse into his mind just notions of the constitution of his country, as well as due respect to its laws, drew up his famous work, entitled, "*De Laudibus Legum Angliæ*;" which, how short soever it fell of its primary intention, that hopeful prince being not long after cruelly murdered, will yet remain an everlasting monument of this great and good man's respect and affection for his country. This very curious and concise vindication of our laws was received with
great

great esteem, immediately upon its being communicated to the learned of that profession, then flourishing: yet it was not published till the reign of Henry VIII.

The house of Lancaster having afterwards a prospect of retrieving their fortunes, the queen and the prince came over to England, Fortescue with many others accompanying them. They did not succeed, so that our chancellor was forced to reconcile himself as well as he could to the victorious Edward IV. in order to which, he wrote a kind of Apology for his own conduct: which treatise has never been published. After all these extraordinary changes of masters and fortunes, he preserved his old principles in regard to the English constitution; as appears from another valuable and learned work of his, written in English, and published in the reign of queen Anne, with this title: "The Difference between an absolute and limited Monarchy, as it more particularly regards the English Constitution: being a Treatise written by Sir John Fortescue, Knight, Lord Chief Justice, and Lord High Chancellor of England, under King Henry VI. Faithfully transcribed from the manuscript Copy in the Bodleian-Library, and collated with three other Manuscripts. Published with some Remarks by John Fortescue Aland, of the Inner-Temple, Esq. F. R. S. 1714," 8vo. This author's other writings were very numerous: they have been carefully preserved in libraries, and some of them still extant under the following titles: "Opusculum de natura Legis Naturæ, & de ejus censura in successione regnorum supremorum." "Defensio juris Domus Lancastriæ."—"Genealogy of the House of Lancaster—Of the title of the House of York." "Genealogiæ Regum Scotiæ."—"A Dialogue between Understanding and Faith.—A Prayer-Book which favoured much of the Times we live in," &c.

There is no accurate account of the time of his death: he is said to have lived to upwards of ninety years of age, which the circumstances of his life render very probable. His remains were interred in the church of Ebburton in Gloucestershire, where he had purchased an estate; and where one of his descendants, in 1677, caused a monument to be repaired, upon which was the effigy of this venerable person in his robes, and added an inscription to his memory.

FOSTER (*Dr. JAMES*), an English dissenting-minister, was born at Exeter, Sept. 16, 1697. His grandfather was a clergyman at Kettering in Northamptonshire; but his father, being educated by a dissenting uncle, imbibed the dissenting principles, and was afterwards by trade a tucker, or fuller, in Exeter. He was put to the free-school in that town early, where the foundation of a friendship between him and Dr. Conybeare, afterwards bishop of Bristol, is said to have been laid; and thence was removed to

an academy in the same city, where he finished his studies. He began to preach in 1718: soon after which a strong debate arose among the Dissenters, upon the doctrine of the Trinity, and a subscription to certain tests. The dispute was fiercely carried on among them in the west of England; and particularly at Exeter, where he then resided. His judgment determining him to embrace the obnoxious opinions, the clamour soon ran high against him; and he was prevailed on to quit the county of Devon, and to accept of an invitation to Melborne in Somersetshire. Here he continued till some of his orthodox hearers, not understanding their own professed principles, which are certainly against tests of any kind, had caught the common infection, and made the place uneasy to him. Then he removed to Ashwick, an obscure retreat under the hills of Mendip in the same county; where he preached to two poor congregations, one at Colesford, the other at Wookey near Wells, both of which together did not raise him more than 15*l.* per annum. It seems to have been here that he wrote his celebrated "Essay on Fundamentals," and likewise his sermon, "On the Resurrection of Christ:" for they were both printed in 1720.

From thence he removed to Trowbridge in Wiltshire, where he boarded with Mr. Norman, a reputable glover. Here his congregation did not consist of more than twenty or thirty persons; and his finances in this place were so very insufficient for his support, that he began to entertain thoughts of quitting the ministry, and of learning the glove-trade of Mr. Norman. His choosing rather to recur to some secular employment, than seek for succour in the established church, is an early instance of his steadiness in the principles of non-conformity; of which, however, he gave later testimonies, in declining the large offer made him by Rundle, bishop of Derry. About this time he was convinced by reading Dr. Gale, that baptism of the adult by immersion was the true scripture-doctrine, and accordingly was baptised that way in London: but this caused no misunderstanding between him and his Presbyterian congregation. While he was meditating on the poverty of his condition, and looking abroad for better means of subsistence, Divine Providence, as if designing him for greater services, raised him up a friend in Robert Houlton, Esq. who took him into his house as a chaplain, and treated him with much humanity. And this seems to have opened his way to public notice; for, in 1724, he was chosen to succeed Dr. Gale at Barbican, where he laboured as a pastor above twenty years.

In 1721, he published a "Defence of the Usefulness, Truth, and Excellency of the Christian Revelation," against Tindal's "Christianity as old as the Creation." In 1744, he was chosen pastor of the independent church of Pinner's-Hall. In 1748, the university of Aberdeen conferred on him the degree of doctor of divinity;

divinity; for the Scotch divines seem to have had the highest opinion of his merit.

In August 1746, he attended lord Kilmarnock, who was concerned in the rebellion the year before; and they who lived with him imagined, that this attendance made too deep an impression on his tender sympathizing spirit. His vivacity, at least, was thenceforward observed to abate; and, in April 1750, he was visited with a violent disorder, of which he never thoroughly recovered, though he continued to preach more or less till January 1752. Three days after, he had another shock of the paralytic kind, which impaired his understanding so, that he never possessed it rightly afterwards. About ten days before his end, a dead palsy seized him: but he did not lose his senses till he breathed his last, Nov. 5, 1753. Besides the pieces already mentioned, he published "Tracts on Heresy," on which subject he had a controversy with Dr. Stebbing: several "Funeral Sermons," one among the rest for the Rev. Mr. Thomas Emlyn: "An Account of Lord Kilmarnock:" four volumes of "Sermons," in 8vo: and two volumes of "Discourses on Natural Religion and Social Virtue," in 4to.

His benevolence and charities were so extraordinary, that he never reserved any thing for his own future use; and had it not been for two thousand subscribers to his "Discourses on Natural Religion and Social Virtue," he would have died extremely poor. In preaching, his voice was naturally sweet, strong, and distinct: his ear enabled him to manage it exactly, as his matter required. His action was grave, expressive, free from violence, such as became the pulpit, and was necessary to give force and energy to the truths there delivered.

FOSTER (SAMUEL), an English mathematician, and astronomy professor of Gresham College, was born in Northamptonshire; and sent to Emanuel-College, Cambridge, in 1616. He took the degree of bachelor of arts in 1619, and of master in 1623. He applied early to the mathematics, and attained to great proficiency in that kind of knowledge, of which he gave the first specimen in 1624. He had an elder brother at the same college with himself, who prevented him in a fellowship: however, to make amends for this, he offered himself a candidate for the professorship of astronomy in Gresham-College, Feb. 1636, and was elected the 2d of March. He quitted it again, it does not appear for what reason, Nov. 25, the same year, and was succeeded therein by Mr. Mungo Murray, professor of philosophy at St. Andrews in Scotland. Murray marrying in 1641, his professorship was thereby vacated; and as Foster had before made way for him, so he at present made way for Foster, who was re-elected May 22, the same year. The civil war breaking out soon after, he became one of that society of gentlemen, who had stated meetings

for cultivating the new philosophy, and afterwards were established by charter in the reign of Charles II. In 1646, Dr. Wallis, another member of that society, received from Foster a mathematical theorem, which he afterwards published in his "Mechanics." It was not only in this branch of science that he excelled, but he was likewise well versed in the ancient languages; as appears from his revising and correcting the "LEMMATA of Archimedes," which had been translated from an Arabic manuscript into Latin, but not published, by Mr. John Greaves. He made also several curious observations upon Eclipses, both of the sun and moon, as well at Gresham-College, as in Northamptonshire, at Coventry, and in other places; and was particularly famous for inventing, as well as improving, astronomical and other mathematical instruments. After a long declining state of health, he departed this life in 1652, in his own apartment at Gresham-College. His works are, 1. "The Description and Use of a small portable Quadrant, for the more easy finding of the Hour of Azimuth." 1624, 4to. 2. "The Art of Dialing, 1638." 4to. 3. "Posthuma Fosteri: containing the Description of a Ruler, upon which are inscribed divers Scales, &c. 1652." 4to. 4. "Four Treatises of Dialing, 1654," 4to. 5. "The Sector altered, and other Scales added, with the Description and Use thereof, invented and written by Mr. Foster, and now published by William Leybourne, 1661." 4to. 6. "Miscellanies, or Mathematical Lucubrations of Mr. Samuel Foster, published, and many of them translated into English, by the Care and Industry of John Twyfsden, C. L. M. D. whereunto he hath annexed some Things of his own." The treatises in this collection are of different kinds, some of them written in Latin, some in English, and some promiscuously in both languages.

There have been two other persons of the name of FOSTER, who have published some mathematical pieces. The first was WILLIAM FOSTER, who was a disciple of Mr. Oughtred, and afterwards a teacher of the mathematics in London. He distinguished himself by a book, which he dedicated to Sir Kenelm Digby, with this title, "The Circles of Proportion, and the Horizontal Instrument, &c. 1633," 4to. The other was MARK FOSTER, who published "A Treatise of Trigonometry," but lived later in point of time than either of the other two.

FOSTER (JOHN), an excellent classic scholar, was born in 1731, at Windsor, the propinquity of which to Eton was fortunately for him the motive for sending him to that college for his education, where, at a very early age, he manifested great abilities, and, in an uncommon manner, baffled all the hardships which other boys in their progress usually encounter. He, however, had two considerable advantages; the first, being received as a pupil
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by the late Rev. Septimius Plumptree, then one of the assistants; and the second, that he was noticed by the reverend and very learned Dr. John Burton, vice-provost of Eton; by the abilities of the former in the Greek language, and of the latter in the Hebrew, Mr. Foster profited exceedingly. It was a matter highly pleasing to them, that they did not throw their seed on a barren soil; whatever instruction he received, he cultivated incessantly; and it is but justice to add, he in a great measure excelled his contemporaries. His learning and his sobriety recommended him to many friends while he continued at Eton, which was till 1748, when he was elected at King's-College in Cambridge. Mr. Foster here improved himself under the late provost Dr. Wm. George, a Grecian and a scholar. At the expiration of three years he there (as usual) became a fellow, and shortly afterwards was sent for to Eton by the late Dr. Edward Barnard, to be one of his assistants. At the resignation of this great master, which happened Oct. 25, 1765, being chosen provost on the death of Dr. Sleech, he exerted his whole interest for Dr. Foster to succeed him in the mastership, and by his weight in the college he carried his point. But it did not prove fortunate for his successor, or for the seminary; the temper, the manner, the persuasion, the politeness, the knowledge of the world, which Dr. Barnard so eminently displayed, did not appear in his successor. Dr. Foster could not long support himself in this situation; his passions undermined his health, and, notwithstanding his abilities as a scholar, his government was defective, his authority insufficient, and he judged it best to resign, that he might not destroy a fabric which he found himself unequal to support. He did not retire unrewarded; his majesty, on the death of Dr. Sumner, in 1772, bestowed on him a canonry of Windsor. This he did not long enjoy; on account of his health he was obliged to go to the German Spa, where he died in September the year following. His remains were interred there, but afterwards removed to Windsor, and re-deposited near those of his father, who had been mayor of the corporation, where there is a Latin inscription written by himself. Dr. Foster published, "An Essay on the different Nature of Accent and Quantity, with their Use and Application in the Pronunciation of the English, Latin, and Greek Languages, &c." It was printed in 1762. He left several ingenious exercises in MS.

FOTHERGILL (GEORGE), D. D. and principal of St. Edmund-Hall in Oxford, was the eldest of seven sons of Henry and Elizabeth Fothergill. He was born on the last day of the year 1705, N. S. at Lockholme in Ravenstonedale, in the county of Westmoreland; where the family had long been situated and possessed of a competent estate, which had descended from father to son for many generations. He received the first part of his education

education in the place of his nativity, at a free grammar-school, founded and endowed by a person of the same name and family. He was afterwards removed to Kendal-School, and from thence, at sixteen years of age, to Queen's-College in Oxford; where he became fellow and an eminent tutor.

Oct. 17, 1751, he was elected principal of St. Edmund-Hall, and presented to the vicarage of Bramley in Hampshire. After having been long afflicted with an asthma, he died Oct. 5, 1760, and was buried in the chapel of Edmund-Hall, at the north end of the communion-table; where his modesty forbade any monument to be erected to his memory. He was author of two volumes of sermons, in 8vo. The first consists of occasional discourses published by himself; the second was printed from his MSS. and published by his brother.

FOTHERGILL (JOHN), an eminent physician of our own times, son of John and Margaret, Quakers, was born March 8, 1712, at Carr-End in Yorkshire, where his father, who had been a brewer at Knaresborough (after having travelled from one end of America to the other) lived retired on a small estate which he cultivated, and which came afterwards to his eldest son Alexander, who studied the law, but was not regularly bred to that profession. John was the second son. Joseph, the third son, was an ironmonger at Stockport, in Cheshire, where he died a few years ago. Samuel, the fourth son, went to America, and became a celebrated preacher among the Quakers. There was also a sister, Anne, who lived with the Doctor, and survived him.

John received his education under the kind care of his grandfather Thomas Hough, a person of fortune in Cheshire (which gave him a predilection for that county) and at Sedburg in Yorkshire. About 1718 he was put apprentice to Benjamin Bartlett, apothecary, at Bradford, whence he removed to London, Oct. 20, 1736, and studied two years as a pupil of Dr. (afterwards Sir Edward) Wilmot, at St. Thomas's-Hospital. He afterwards went to the university of Edinburgh, to study physic, and took his doctor's degree there. From Edinburgh he went to Leyden, whence, after a short stay, he travelled through some parts of France and Germany, and, returning to England, began his practice in London about 1740, in a house in White-Hart-Court, Lombard-Street (where he resided till his removal to Harpur-Street in 1767) and acquired both reputation and fortune. He was admitted a licentiate of the College of Physicians of London in 1746, and in 1754 fellow of Edinburgh, to which he was a considerable benefactor. In 1753, he became a member both of the Royal and Antiquarian Societies; and was at his death a member of the Royal Medical Society at Paris. He continued his practice with uninterrupted success till within the last two years of his life, when the illness,

illness, which he had brought upon himself by unremitted attention, obliged him to give up a considerable part of it. Besides his attention to medical science, he had imbibed an early taste for natural history, improved by his friend Peter Collinson, and employed himself on coquillage and smaller objects of botany. He was for many years a valuable contributor to the *Gentleman's Magazine*. He had very extensive practice, but he did not add to his art any great or various improvements. His pamphlet on the ulcerous sore throat is, on every account, the best of his publications, which owes much of its merit to the information of the late Drs. Letherland or Sylvester. It was first printed in 1748, on the re-appearance of that fatal disorder which in 1739 had carried off the two only sons of Mr. Pelham. 'In 1762, Dr. Fothergill purchased an estate at Upton in Essex, and formed a botanic-garden, the second in Europe: Kew is the first. In 1766 he began regularly to withdraw, from Midsummer to Michaelmas, from the excessive fatigue of his profession, to Lee-Hall, near Middlewich, in Cheshire, which, though he only rented it by the year, he had spared no expence to improve. He took no fees during this recess, but attended to prescribe gratis at an inn at Middlewich once a week. Some time before his death he had been industrious to contrive a method of generating and preserving ice in the West-Indies. At his expence also was made and printed an entire new translation of the whole Bible, from the Hebrew and Greek originals, by Anthony Purver, a Quaker, in two volumes, 1764, folio, and also, in 1780, an edition of bishop Percy's "Key to the New Testament," adapted to the use of a seminary of young Quakers, at Ackworth, near Leeds, in Yorkshire, founded in 1778 by the Society, who purchased, by a subscription in which Dr. Fothergill stood foremost, the house and an estate of thirty acres, which the Foundling-Hospital held there, but which they found inconvenient for their purpose, on account of distance. Among the other beneficent schemes suggested by Dr. Fothergill were those of bringing fish to London by land carriage, which, though it did not in every respect succeed, tended to destroy a supposed combination; and, to render bread much cheaper, though equally wholesome to the poor, a method of making it with one part of potatoes, and three parts of household flour. But his public benefactions, his encouragements of science, the instances of his attention to the health, the police, the convenience of the metropolis, &c. we cannot pretend to specify. The fortune which Dr. Fothergill had acquired was immense; and, taking all things together, the house and moveables in Harpur-Street, the property in Essex, and the estate in Cheshire (which he held on a lease) and his ready money, the computation must be 80,000*l*. His business, when he was in full practice (for his inability caused him latterly to cease) was calculated at near 7000*l*. per annum. In the Influenza of 1775 and

1776, he is said to have had sixty patients on his list daily, and his profit was estimated at 8000*l.* per ann. The disorder which hastened his death was a schirrus of the prostata, an obstruction in the bladder, in which were found after his death two quarts of water, which had been gradually coming on him for six years past, occasioned by a delicacy, which made him unwilling to alight from his carriage; and when, after his temporary recovery from it the year before he died, he submitted to use relief in his carriage, it was too late. He died at his house in Harpur-Street, Dec. 26, 1780; and his remains were interred, January 5, 1781, in the Quakers burying-ground at Winchmore-Hill.

FOUNTAIN (Sir ANDREW), *knt.* whose ancestors were seated at Narford in Norfolk so early as the reign of Henry III. was educated as a commoner of Christ-Church, Oxford, under the care of that eminent encourager of literature, Dr. Aldrich. He at the same time studied, under Dr. Hickes, the Anglo-Saxon language, and its antiquities; of which he published a specimen in Hickes's "*Theſaurus*," under the title of "*Numismata Anglo-Saxonica & Anglo-Danica, breviter illustrata ab Andreæ Fountaine, eq. aur. & ædis Christi Oxon. alumno. Oxon. 1705*," in which year Mr. Hearne dedicated to him his edition of Justin the Historian. He received the honour of knighthood from king William; and travelled over most parts of Europe: where he made a large and valuable collection of pictures, ancient statues, medals, and inscriptions; and, while in Italy, acquired such a knowledge of *virtù*, that the dealers in antiquities were not able to impose on him. In 1709, his judgment and fancy were exerted in embellishing the "*Tale of a Tub*" with designs almost equal to the excellent satire they illustrate. At this period he enjoyed the friendship of the most distinguished wits, and of Swift in particular, who repeatedly mentions him in the *Journal to Stella* in terms of high regard. In December 1710, when Sir Andrew was given over by his physicians, Swift visited him, foretold his recovery, and rejoiced at it. Sir Andrew was vice-chamberlain to queen Caroline whilst princess of Wales and after she was queen, and tutor to prince William, for whom he was installed (as proxy) knight of the Bath, and had on that occasion a patent granted him, dated Jan. 14, 1725, for adding supporters to his arms. Elizabeth his sister married Col. Clent of Knightwick in Worcestershire. By his skill and judgment he furnished the most considerable cabinets of this kingdom, to his own no small emolument; being a perfect connoisseur in medals, ancient as well as modern. In 1727, he was appointed warden of the mint, an office which he held till his death, which happened Sept. 4, 1753. He was buried at Narford in Norfolk, where he had erected an elegant seat, and formed a fine collection of old china-ware, a valuable library, and an excellent

excellent collection of pictures, coins, and many other rare pieces of antiquity.

FOUQUIER (JAMES), a Flemish painter of the 17th century, was one of the most learned and celebrated landscape painters that ever was. Some have placed him so near Titian, as to make the difference of their pictures consist, rather in the countries represented, than in the goodness of the pieces. The principles they went upon are the same, and the colouring alike good and regular. He painted for Rubens, of whom he learned the essentials of his art. The Elector-Palatine employed him at Heidelberg, and from thence he went to Paris; where, though he worked a long time, and was well paid for what he did, yet he grew poor for want of conduct, and died in the house of an ordinary painter called Silvain, who lived in the suburbs of St. Jaques.

FOURCROY (CHARLES RENE DE), marechal de camp, grand cross of the order of St. Louis, director of the royal corps of engineers, member of the council at war and of the naval council, and free associate of the Academy of Sciences, was born at Paris, Jan. 19, 1715. He was the son of Charles de Fourcroy, an eminent counsellor at law, and Elizabeth L'Heritier. Destined to the bar as an hereditary profession, his inclination impelled him into the paths of science, and accident led him into the corps of engineers. An officer of that corps was involved in an important law-suit, which he chose M. de Fourcroy to conduct. M. de Fourcroy directed his son to converse with the officer for the purpose of procuring every information necessary to the success of his cause; but the youth, whose thirst of science was already conspicuous, shewed less attention to the particulars of the law-suit, than desire to be acquainted with what concerned the service of an engineer. He found no difficulty in disposing the officer to gratify his inclinations, and being informed of the preliminary studies requisite to an admission into that body, he immediately began to pursue them with ardour and perseverance, and was soon enabled to offer himself for examination.

In 1736 he was admitted into the corps, and was employed under marshal d'Asfeld. His activity, zeal, and knowledge above his years, procured him the confidence of his commander; but remarking an error in a project which the marshal communicated to him, he informed him of it. For this at first he received thanks; but unluckily he was imprudent enough to intrust this little secret of his vanity to his mother, and her maternal tenderness was equally indiscreet. The marshal had not greatness of mind enough to be indulgent, or ability enough not to be afraid of avowing that he was liable to mistake; and it was long evident that he had not forgiven M. de Fourcroy, both from the commissions which he

gave him, and his general regulations, which always tended to prevent his promotion. But obstacles of this kind depress only moderate talents and moderate resolution. From these M. de Fourcroy learned at an early period to expect nothing but from his services; and he was destined to prove by his example, that virtue is one of the roads to fortune, and perhaps not the least secure.

Engaged in every campaign of the war of 1740, he was charged, though young, with some important commissions; and his application during the peace procured him employment in the succeeding war. He made three campaigns in Germany, and in 1761 was commander of the engineers on the coast of Brittany when the English took Belleisle. In 1762 he made a campaign in Portugal, where he was present at the siege of Almeyda.

Every day M. de Fourcroy worked fourteen hours in his closet, when the duties of the service did not compel him to quit it. The microscopical observations in the Treatise on the Heart, which does so much honour to Mr. Senac, are almost all by M. de Fourcroy. Many of his remarks and observations make a part of M. Duhamel's Treatise on Fishing, in which we find the first traces of Spallanzani's experiments on hybridous fish. M. de Fourcroy had seen these experiments in a fish-pond in Germany, and gave an account of them to Mr. Duhamel. To him M. Duhamel was indebted also for some experiments with which he has enriched his Treatise on Forests. M. de la Lande too has acknowledged, that he owes him many facts and reflections, of which he has availed himself in his work on Tides. Amongst the Essays that M. de Fourcroy published separately, is one, in which he examines how we may judge of the height to which certain birds of passage raise themselves, by knowing that of the point at which they cease to be visible. He published the Art of Brickmaking, which forms a part of the collection of the academy, to which he also sent several essays that were approved and inserted in their works. The margin of his Collection of the Academy relative to the Arts he has filled with notes, as it was his practice when he read it to examine the calculations, and correct them if they were not accurate.

M. de Fourcroy was employed successively in various parts of the kingdom; principally, indeed, at Calais, at Roussillon, and in Corsica. Every where he served with diligence, and every where he acquired esteem and veneration. Of this conduct he received the reward in the most flattering manner. M. de St. Germain being appointed minister at war, wished to avail himself in his office of the abilities of some superior officer in the corps of engineers. On this he consulted the directors of that corps, then assembled at Versailles. All with an unanimous voice pointed out M. de Fourcroy, as the most capable of fulfilling the intentions of the minister. M. de St. Germain, who was scarcely acquainted with M. de Fourcroy, wrote to him to come to Perpignan, where he resided. When
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the minister told this gentleman, that he had sent for him without knowing him, to sit a post near himself, and that he was recommended by the officers of his corps, his astonishment may easily be conceived. On the opinion given of him he shewed himself worthy; and his conduct, both public and private, made him honoured and respected.

A life thus busy was rendered more happy by a sentiment, which, born at an early period, expired but with his life. The daughter of M. Le Maître, the neighbour and friend of his father, and like him famous at the bar, was the companion of his youthful sports, and insensibly chosen by him as the partner of his future days. The vacations of each year brought together the two young friends, whose minds were so attuned to each other as if they had never been separated. Both without fortune, they contented themselves with loving each other always, and seeing each other sometimes, till prudence should permit them a closer union. Fourteen years passed without any inquietude but what absence occasioned. After marriage, enjoyment weakened not their passion, as the sacrifice they had made of it to reason had not disturbed their tranquillity. Perhaps we have not another instance of a passion continuing seventy years, always tender, always the chief (nay the sole, since what they bore for an only daughter constituted a part of it) which lasted uniformly from infancy to old age, not weakened, not once obscured by the least cloud, not once disturbed by the slightest coldness or negligence.

Employed to his last moment in his country's service, M. de Fourcroy died January 12, 1791, regretted by his family, his friends, and his corps.

FOURMONT (STEPHEN), professor of the Arabic and Chinese languages at Paris, was born at Herbelay near Paris, in 1683, of a good family. He learned the elements of the Latin tongue from the curate of that place; but, losing his father when very young, he fell to the care of an uncle, who had him to Paris at his house, and overlooked his studies. He went through the courses of Logic, Rhetoric, and Philosophy, in different colleges; and happening to meet with the abbé Sévin, who loved study as well as himself, they formed a scheme of reading all the Greek and Latin poets together. As the exercises of the society employed most of their hours by day, they found means to continue this task secretly by night; and this being considered as a breach of discipline, the superior thought fit to exclude them from the community. Fourmont retired to the college of Montaigu, and there had the very chambers which formerly belonged to Erasmus; and here the abbé Sévin continued to visit him, when they went on with their work without interruption. Fourmont joined to this pursuit the study of the Oriental tongues, in which he made a very uncommon progress.

He afterwards was employed in reading lectures: he explained the Greek fathers to some, and the Hebrew and Syriac languages to others. After that, he undertook the education of the sons of the duke d'Antin, who were committed to his care, and studied in the college of Harcourt. He was at the same time received an advocate: but, the law not being suited to his taste, he returned to his former studies. He contracted then an acquaintance with the abbé Bignon, at whose instigation he applied himself to the Chinese tongue, in which he succeeded beyond his expectations: for he had a prodigious memory, and a particular turn for languages. He became known to the count de Toledo, who was infinitely pleased with his conversation, and made him great offers, if he would go into Spain: but Fourmont refused. In 1715, he succeeded M. Galland to the Arabic chair in the College-Royal. The same year, he was admitted a member of the Academy of Inscriptions; of the Royal Society at London, in 1738; and of that of Berlin, in 1741. He was often consulted by the duke of Orleans, who had a particular esteem for him, and made him one of his secretaries. He died at Paris in 1743.

His most considerable works are, 1. "The Roots of the Latin Tongue in Metre." 2. "Critical Reflections upon Ancient History." 2 vols. 4to. 3. "Meditationes Siniciæ." fol. 4. "A Chinese Grammar, in Latin." fol. 5. "Several Dissertations, printed in the Memoirs of the Academy of Inscriptions, &c." He left several works in manuscript. His younger brother, Michael Fourmont, was an ecclesiastic, a professor of the Syriac tongue in the Royal-College, a member also of the Academy of Inscriptions; and who died in 1746.

FOURNIER (PETER SIMON), a French engraver and founder of letters, was born at Paris in 1712, and excelled in his profession. His letters not only embellished the typographical art, but his genius illustrated and enlarged it. He published, in 1737, a table of proportions to be observed between letters, in order to determine their height and relations to each other. This ingenious artist ascended to the very origin of Printing, for the sake of knowing it thoroughly. He produced at different times several historical and critical dissertations upon the rise and progress of the Art Typographical, which have since been collected and published in one volume, 8vo. divided into three parts: the last includes a curious history of the engravers in wood. But the most important work of Fournier, is his "Manuel Typographique, utile aux gens de Lettres, et à ceux qui exercent les différents parties de l'Art de l'Imprimerie," in 2 vols. 8vo. The author meant to have added two more, but was prevented by his death, which happened in 1768. In this "Manuel" are specimens of all the different characters he invented.

FOWLER (JOHN), a noted Englishman, was born at Bristol, educated at Wickham's-School, and admitted a fellow of New-College in Oxford in 1555, after he had served two years of probation. Four years after, he resigned it; and, leaving England about that time, took upon him the trade of printing, which he exercised partly at Antwerp, and partly at Louvain; and thus did signal service to the Papists, in printing their books against the Protestant writers. He was well skilled in the Greek and Latin tongues, a tolerable poet and orator. He reduced into a compendium the Theological Sums of Thomas Aquinas. He wrote "Additiones in Chronica Genebrandi;" a "Psalter for Catholics," which was answered by Sampson Dean of Christ-Church in Oxford; epigrams, and other verses. He also translated from Latin into English, "The Epistle of Oforius," and "The Oration of Pet. Frarin of Antwerp, against the unlawful Insurrection of the Protestants, under pretence to reform Religion. Antwerp, 1566." This was answered by William Fulke, divinity-professor in Cambridge. Fowler died at Newmark in Germany, in 1578.

FOWLER (CHRISTOPHER), a man of some parts and learning, but an unhappy instance of the weakness of the human understanding, was born at Marlborough in Wiltshire, in 1611; and became a member of Magdalen-College in Oxford, but afterwards of St. Edmund's-Hall. He entered into orders, and behaved for some time as a clergyman of the church of England; but, upon the turn of the times in 1641, he closed with the Presbyterians, having before been puritanically affected, took the Covenant, and became a very conceited and fantastical preacher among them. After rambling from place to place, he was vicar of St. Mary's church in Reading, and at length fellow of Eton-College. He was an assistant to the commissioners of Berkshire, for the ejection of such as were then called by the godly party scandalous, ignorant, and insufficient ministers. In 1655, he published, "Dæmonium Meridianum: Satan at noon, or Anti-christian Blasphemies, Anti-scriptural Devilisms, &c. evidenced by the Light of Truth, and punished by the Hand of Justice. Being a sincere Relation of the Proceedings of the Commissioners of the County of Berks against John Pordage, late Rector of Bradfield in Berks." This minister was ejected by the said commissioners, for "being conversant, as they said, with evil spirits, and for blasphemy, ignorance, &c. After the Restoration, our author lost his preferments, retired to London, and afterward to Kennington, carrying on the trade of conventicling to the last. He died in 1676; and was esteemed little better than distracted for some time before his death. He wrote other pieces.

FOWLER (EDWARD), an English bishop, was born in 1632, at Westerleigh in Gloucestershire; of which place his father was minister, but ejected for non-conformity after the restoration. He was sent to the College-School in Gloucester, and became clerk of Corpus-Christi-College, Oxford, in 1650. Being looked upon as a young man well endued with the spirit, and gifted in extemporary prayer, he was admitted one of the chaplains thereof in 1653, and the same year took a bachelor of arts degree. About 1656, he became chaplain to Arabella countess of Kent, who presented him to the rectory of Northill in Bedfordshire. Having been educated in the Presbyterian way, he scrupled about conformity at the restoration; but conformed afterwards, and became a great ornament to the church. His excellent moral writings rendered him so considerable, that archbishop Sheldon, in order to introduce him into the metropolis of the kingdom, collated him, in 1673, to the rectory of All-Hallows, Bread-Street. In 1675, he was made prebendary of Gloucester; and in 1681, vicar of St. Giles's, Cripplegate. The same year, he accumulated the degrees of bachelor and doctor of divinity. During the struggle between Protestantism and Popery in this kingdom, he appeared to great advantage in defence of the former: but this rendered him obnoxious to the court, and in all probability caused a prosecution against him, in 1685, by some of his parishioners; who alleged, that he was guilty of Whiggism, that he admitted to the communion excommunicated persons before they were absolved, &c. We are told, this matter was carried so far, that, after a trial at Doctors-Commons, he was suspended, under the pretence of having acted in several respects contrary to the canons of the church. However, this affront did not intimidate him from doing what he thought his duty: for he was the second, who, in 1688, signed a resolution entered into by the London clergy, not to read king James's new declaration for liberty of conscience. He was rewarded for this and other services at the revolution; for, in 1691, he was preferred to the see of Gloucester, in which he continued till his death; and this happened at Chelsea in 1714, in his 82d year.

He was the author of many excellent works: as, 1. "The Principles and Practices of certain moderate Divines of the Church of England, abusively called Latitudinarians, greatly misunderstood, truly represented and defended, &c. 1670." 8vo. This is written in the way of dialogue. 2. "The Design of Christianity: or, a plain Demonstration and Improvement of this Proposition, viz. that the enduing Men with inward real Righteousness and true Holiness, was the ultimate End of our Saviour's coming into the World, and is the great Intendment of his blessed Gospel, 1671." 8vo. John Bunyan, the author of the Pilgrim's Progress, having writ against this book, the author vindicated it in, 3. "Dirt wiped out: or a manifest Discovery of the gross Ignorance,

fance, Erroneoufness, and most unchristian and wicked Spirit of one John Bunyan, Lay-Precacher in Bedford, &c. 1672." 4to. 4. "Libertas Evangelica: or, a Discourse of Christian Liberty. Being a further Pursuance of the Design of Christianity, 1680." 8vo. 5. "Some Pieces against Popery: as, The Resolution of this Case of Conscience, whether the Church of England's symbolizing, so far as it doth with the Church of Rome, makes it lawful to hold Communion with the Church of Rome? 1683." 4to. 6. "A Defence of the Resolution, &c. 1684." 4to. 7. "Examination of Cardinal Bellarmine's fourth Note of the Church, viz. Amplitude, or Multitude and Variety of Believers." 8. "The Texts which Papists cite out of the Bible, for the Proof of their Doctrine concerning the Obscurity of the Holy Scriptures, examined, 1687." 4to. The two last are printed in "The Preservative against Popery," fol. 9. "Certain Propositions, by which the Doctrine of the Holy Trinity is so explained, according to the ancient Fathers, as to speak it not contradictory to natural Reason. Together with a Defence of them, &c. 1694." 4to. 10. "A Second Defence of the Propositions, &c. 1695." 4to. 11. Nine Occasional Sermons: one of which was on "The great Wickedness and mischievous Effects of Slandering, preached in the Parish-Church of St. Giles's, Nov. 15, 1685, on Psalm cii. 5. with a large Preface of the Author, and Conclusion in his own Vindication, 1685." 4to. 12. "An Answer to the Paper delivered by Mr. Ashton at his Execution, 1690." 4to. 13. "A Discourse on the great Disingenuity and Unreasonableness of repining at afflicting Providences, and of the Influence which they ought to have upon us, published upon Occasion of the Death of Queen Mary: with a Preface containing some Observations touching her excellent Endowments and exemplary Life, 1695." 8vo.

This worthy bishop was twice married, and had by his first wife several children.

FOX (EDWARD), an eminent statesman, almoner to Henry VIII. and bishop of Hereford, was born at Dursley in Gloucestershire; but it is not mentioned in what year. After passing through Eton-School, he was admitted of King's-College in Cambridge, 1512, and elected provost of the same in 1528, which place he kept to the time of his death. Being recommended to cardinal Wolsey as a man of an acute spirit and political turn, he was taken into his service; and, some think it was he who put the cardinal upon aspiring to the papacy. In 1528, he was sent ambassador to Rome, jointly with Stephen Gardiner, afterwards bishop of Winchester, in order to obtain new bulls from Clement VII. for Henry's divorce from Catherine of Arragon. He was then almoner to the king; and reputed one of the best divines in England. He was afterwards employed in embassies both in France and Germany.

In

In 1535, he was promoted to the bishopric of Hereford. He was the principal pillar of the reformation, as to the politic and prudential part of it; being of more activity and no less ability than Cranmer himself: but he acted more secretly than Cranmer, and by that means did not bring himself into danger of suffering on that account. A few months after his consecration, he was sent ambassador to the Protestant princes in Germany, then assembled at Smalcaid; whom he exhorted to unite, in point of doctrine, with the church of England. He spent the winter at Wirtemberg, and held several conferences with some of the German divines, endeavouring to conclude a treaty with them upon many articles of religion: but nothing was effected. He returned to England in 1536, and died at London in 1538.

He published a book, "*De vera differentia Regiæ Potestatis et Ecclesiasticæ, et quæ sit ipsa veritas et virtus utriusque*," 1534 and 1538. It was translated into English by Henry, lord Stafford. He also wrote annotations upon Mantuan the poet, and other fugitive pieces.

FOX (JOHN), an English divine and church-historian, was born at Boston in Lincolnshire, of honest and reputable parents, in 1517; the very year that Luther began to oppose the errors of the church of Rome. His father dying when he was young, and his mother marrying again, he fell under the tutelage of a father-in-law, with whom he dwelt till the age of sixteen. Then he was entered of Brazen-Nose-College in Oxford; and, in May 1538, took the degree of bachelor of arts. His uncommon abilities and learning soon distinguished him, insomuch that he was chosen fellow of Magdalen-College, and proceeded master of arts in 1543. He discovered in his younger years a genius for poetry, and wrote in an elegant style several Latin comedies; the subjects of which were taken from the Scriptures. We have a comedy of his, entitled, "*De Christo Triumphante*," printed in 1551; which was translated into English by Richard Day, son of John Day, the famous printer in the reign of queen Elizabeth.

He afterwards applied himself to divinity, with somewhat more fervency than circumspection; and discovered himself in favour of the Reformation then in hand, before he was known to those who maintained the cause, or were of ability to protect the maintainers of it. In order to make himself a judge of the controversies which then divided the church, his first care was to search diligently into the ancient and modern history of it; to learn its beginning, by what arts it flourished, and by what errors it began to decline; to consider the causes of those controversies and dissensions which had arisen in the church, and to weigh attentively of what moment and consequence they were to religion. To this end he applied himself with such zeal and industry, that, as we are

told in his life, before he was thirty years of age, he had read over all the Greek and Latin fathers, the schoolmen, the councils, the consistories; and had also acquired a competent skill in the Hebrew language. But from this strict application by day and by night, forsaking his friends for the most solitary retirement, and above all from absenting himself from the public worship, arose suspicions of his alienation from the church; in which his enemies being soon confirmed, he was, in 1545, accused and condemned of heresy, expelled his college, and thought to have been favourably dealt with, that he escaped with his life.

Now forsaken by friends and relations, he was reduced to great distress; when he was taken into the house of Sir Thomas Lucy, of Warwickshire, to be tutor to his children. Here he married a citizen's daughter of Coventry, and continued in Sir Thomas's family, till his children were grown up; after which he spent some time with his wife's father at Coventry. He removed to London a few years before king Henry's death; where having neither employment nor preferment, he was again driven to great necessities and distress. He was relieved, however, from this in a most strange manner. As he was sitting one day in St. Paul's-Church, almost spent with long fasting, there came to him a person, whom he never remembered to have seen before, who, sitting down by him, accosted him very familiarly, and put into his hands an untold sum of money; bidding him to be of good cheer, to be careful of himself, and to use all means to prolong his life, for that in a few days new hopes were at hand, and new means of subsistence. Fox tried all methods to find out the person by whom he was so seasonably relieved, but in vain; however, the prediction was fulfilled, for within three days he was taken into the service of the duchess of Richmond, to be tutor to her nephew, the earl of Surrey's children; who, upon the commitment of the earl and his father, the duke of Norfolk, to the Tower, were sent to be educated under the care and inspection of the duchess of Richmond.

In this family he lived, at Ryegate in Surrey, during the latter part of Henry's reign, the five years reign of Edward, and part of Mary's; being at this time protected by one of his pupils, then duke of Norfolk. Gardiner, bishop of Winchester, was however determined to have him seized, and laid many snares and stratagems for him. The duke, perceiving that danger was at hand, thought it time for Fox to retire, and accordingly furnished him with the means to go beyond sea. He found, before he could put to sea, that Gardiner had issued out a warrant for apprehending him, and was causing the most diligent search to be made for him; nevertheless, he at length escaped, with his wife then big with child, got over to Newport Haven, travelled to Antwerp and Franckfort, and from thence to Basil in Germany, where numbers of English subjects resorted in those times of persecution. He maintained him-

self and family in this city, by correcting the press for Oporinus, a celebrated printer; and it was here, that he laid the plan of his famous work, entitled, "The History of the Acts and Monuments of the Church." He had published at Strasburg, in 1554, in 8vo. "*Commentarii Rerum in Ecclesia gestarum, maximarumque per totam Europam persecutionum a Wiclavi temporibus ad hanc usque ætatem descriptarum,*" in one book: to which he added five more books, all printed together at Basil in 1559, in folio.

After Elizabeth was settled on the throne, and the Protestant religion well established, he returned to his native country, where he found a very faithful friend in his quondam pupil, the duke of Norfolk; who maintained him at his house, and settled a pension on him, which was afterwards confirmed by his son, the earl of Suffolk. Secretary Cecil also obtained for him of the queen a prebend in the church of Salisbury, though Fox himself would have declined accepting it; and though he had many powerful friends, who would have raised him to considerable preferments, yet he declined them: being always unwilling to subscribe the canons, and disliking some ceremonies of the church. In 1564, he sent a Latin panegyric to the queen, upon her indulgence to some divines, who scrupled a strict conformity, and yet were suffered to hold dignities in the church. In 1575, he wrote a Latin letter to the queen, to dissuade her majesty from putting to death two Anabaptists, who had been condemned to be burnt. But though the queen constantly called Fox her father, yet she gave him a flat denial as to the saving of their lives, unless they recanted their errors; and not doing this, they were burnt in Smithfield. This excellent man died in 1587, in the 70th year of his age; and was buried in the chancel of St. Giles, Cripplegate, of which, it is said, he was sometime vicar. He left two sons, Samuel and Thomas. Samuel became demy, and afterwards fellow, of Magdalen-College in Oxford. In 1610, he wrote his father's life, prefixed to his "*Acts and Monuments of the Church.*" Thomas was fellow of King's-College in Cambridge, and became afterwards an eminent physician at London.

Besides what has already been mentioned, Fox wrote several things: as, 1. "*De Censura, seu Excommunicatione Ecclesiastica, Interpellatio ad Archiepiscopum Cantuariensem, 1551.*" 8vo. 2. "*Tables of Grammar, 1552.*" 3. "*Articuli sive Aphorismi aliquot Joannis Wiclevi sparsim aut ex variis illius opusculis excerpti per adversarios Papicolas, ac Concilio Constantiensi exhibiti.*" 4. "*Collectanea quædam ex Reginaldi Pecocki Episcopi Cicertrienensis opusculis exustis conservata, et ex antiquo pſegmate transcripta.*" 5. "*Opistographia ad Oxonienſes.*" The three last are printed with his "*Commentarii rerum in Ecclesia gestarum,*" at Strasburg in 1554, in 8vo. mentioned above. 6. "*Concerning Man's Election to Salvation, 1581.*" 8vo. 7. "*Certain Notes*

of Election, added to Beza's Treatise of Predestination, 1581." 8vo. 8. "The Four Evangelists in the old Saxon Tongue, with the English thereunto adjoined, 1571," in 4to. and many other pieces, which were levelled against the Papists.

FOX (GEORGE), the founder and head of the English Quakers, was born at Fenny-Drayton, a village in Leicestershire, about the year 1625. He was brought up a shoe-maker, and followed his trade in Nottingham a long time; till at length, being a melancholy conceited person, he fancied himself inspired. He had been studying the Scriptures very hard, and could quote texts upon all occasions in abundance: but, being illiterate, made strange work as to their meaning and application. His reflections upon the degeneracy of mankind made him resolve to attempt a Reformation; and thus, believing himself under the advantage of spiritual illumination, he shut up his shop, and turned preacher. This was in 1650; and his wife Margaret, being under the same delusion, had also a share in his ministerial functions. His doctrine and appearance being altogether new, the mob ran after him in great numbers: which success encouraged him to declaim with the utmost vehemence against the disorders of the time. He was several times imprisoned for disturbing congregations, and falling foul upon the preacher in the pulpit; and often in danger of being knocked on the head. Cromwell had him seized, and forbade his followers to hold forth. Notwithstanding these discouragements, this sect prevailed much: and many considerable men were drawn over to them, among whom were Barclay and Penn. Fox died in 1681.

FRACASTOR (JEROME), an eminent Italian poet and physician, was born at Verona in 1482. Two singularities are related of him in his infancy; one, that his lips adhered so closely to each other, when he came into the world, that a surgeon was obliged to divide them with his knife; the other, that his mother was killed with lightning, while he, though in her arms at the very moment, escaped unhurt. Fracastor was of parts so exquisite, and made so wonderful a progress in every thing he undertook, that he became eminently skilled, not only in the belles lettres, but in all arts and sciences. He was a poet, a philosopher, a physician, an astronomer, a mathematician, &c. He was a man of vast consequence in his time; as appears from pope Paul III. making use of his authority, to remove the council of Trent to Bologna, under the pretext of a contagious distemper, which, as Fracastor deposed, made it no longer safe to continue at Trent. He was intimately acquainted with cardinal Bembo, Julius Scalliger, and all the great men of his time. He died of an apoplexy, at Casti near Verona, in 1553: and, in 1559, the town of Verona erected a statue in honour of him.

He was the author of many performances, both as poet and as physician; yet never man was more disinterested in both these capacities than he; evidently so as a physician, for he practised without fees; and as a poet, whose usual reward is glory, nothing could be more indifferent. It is owing to this indifference, that we have so little of his poetry, in comparison of what he wrote; and that, among other compositions, his Odes and Epigrams, which were read in manuscript with infinite admiration, and would have been most thankfully received by the public, yet never passing the press, were lost. What we have now of his are the three books of "*Siphilis, or of the French Disease*," a book of miscellaneous poems, and two books of his poem entitled, "*Joseph*," which he began at the latter end of his life, but did not live to finish. And these works would have perished with the rest, if his friends had not taken care to preserve and communicate copies of them. He composed a poem, called "*Alcon, sive de cura canum venaticorum*." His poems, as well as his other works, are written all in Latin. His medical pieces are, "*De Sympathia et Antipathia,—De contagine et contagiosis morbis,—De causis criticorum dierum,—De vini temperatura, &c.*" His works have been printed separately and collectively.

FRACHETTA (JEROM), an eminent political writer, was a native of Rovigno in Italy, and spent several years at Rome, where he was greatly esteemed by Sessa, ambassador of Philip II. king of Spain. He was employed in civil as well as military affairs, and acquitted himself always with great applause: nevertheless, he had like to have been ruined, and to have even lost his life, by the enemies he met with. He then withdrew to Naples; and still having friends to protect his innocence, he proved it at length to the court of Spain, who thereupon ordered count de Benevento, viceroy of Naples, to employ him. This was accordingly done, by which means Frachetta lived in a very honourable manner at Naples, where a handsome pension was allowed him. He gained great reputation by his political works, the most considerable of which is that entitled, "*Il Seminario de Governi di Stato, et di Guerra*." This work was printed twice, at least, by the author, reprinted at Venice in 1647, and at Genoa in 1648, 4to. and there was added to it, "*Il Principe*," by the same writer, which was published in 1597. His other compositions are, "*Discorso della Ragione di Stato: Discorso della Ragione di Guerra: Esposizione di tutta l'Opera di Lucrezio*." We do not find when Frachetta died, any more than when he was born.

FRAGUIER (CLAUDE-FRANCIS), a French writer, was born of a noble family at Paris in 1666. His first studies were under the Jesuits, and father La Baune had the forming of his taste

taste to polite literature. He was also a disciple of the fathers Rapin, Juvenci, La Rue, and Commire; and the affection he had for them induced him to admit himself of their order in 1683. After his noviciate, and when he had finished his course of philosophy at Paris, he was sent to Caen to teach the belles lettres; where he contracted a friendship with Huet and Segrain, and improved himself much under their instructions. Four years being passed here, he was recalled to Paris; where he spent other four years in the study of divinity. At the end of this course, he was shortly to take upon him the occupation of either preaching or teaching; but finding in himself no inclination for either, he quitted his order in 1694, though he still retained his usual attachment to it. He assisted soon after the abbé Bignon, under whose direction the *Journal des Sçavans* was conducted. He afterwards formed a scheme for translating the works of Plato. He had begun this work, but was obliged to discontinue it on account of a terrible cold he got, in 1709, by sitting almost naked near a window half open. Nevertheless, he lived nineteen years after; but could not undertake any work in the literary way. He died suddenly, of an apoplexy, in 1728, in his 62d year. He had been made a member of the Academy of Inscriptions in 1705, and of the French Academy in 1708. His works consist of Latin Poems, and a great number of very excellent dissertations.

FRANCESCA (PETER), an eminent painter of Venice, who delighted in representing night-pieces and battles. Pope Nicholas set him at work to paint the Vatican: and he made among other pieces two pictures, which were taken down by command of pope Julius II. to make room for two others of Raphael, viz. the miracle of the Sacrament that happened at Bolsena, and of St. Peter in prison. He drew several portraits, and wrote of arithmetic and geometry. He died in 1443.

FRANCIA (FRANCESCO), an eminent painter, born at Bologna in 1450, was at first a goldsmith or jeweller, afterwards a graver of coins and medals; but at last applying himself to painting, he acquired great reputation by his works, and particularly by a piece of St. Sebastian, whom he had drawn bound to a tree, with his hands tied over his head. It was under the discipline of this master, that Mark Antonio, Raphael's best graver, learned the rudiments of his art. He drew several pieces for several places in Italy, chiefly for the duke of Urbin. Raphael's reputation made him desirous to see his works, but his age would not suffer him to take a journey to Rome. He having painted the picture of St. Cecilia, for a church in Bologna, sent it to Francia to place it properly for him, and to correct even its faults, if he discerned any. But Francia was so struck with the beauty of the piece, that, despairing of attaining the

the same perfection, he fell, it is said, into a kind of melancholy : and this, bringing on a consumption, occasioned his death in 1518, according to Vafari ; though others say, he did not die till 1530.

FRANCIS (SIMON), a French painter, born at Tours in 1606, was in his youth very devout, and declared for a religious life. He would fain have been a capuchin, but his friends hindered him. Seeking out, however, a profession, which might assist him in raising his soul to the love of God, and by chance looking on a picture of our Saviour's nativity, he was so extremely touched, in hopes of being able to draw some pieces, whose effect on the spectators might be as lively, that he resolved to turn painter. He had no masters, but taught himself by copying good pictures. He at first drew some portraits : and De Bethune, his patron, going ambassador to Rome, took him with him, having first procured a pension to be settled on him, to encourage him in his studies. He lived in Italy till 1638 ; and in his return home passed through Bologna, where he contracted a friendship with Guido, who drew his picture. At his arrival in France, he was so happy as to be the first painter who had the honour to draw the picture of the dauphin, of whom the queen was just brought to bed. He succeeded in this his first performance, and was encouraged by the ministers ; but afterwards falling into disgrace, he retired from court, and led a life more conformable to his first intentions. He died in 1671 ; and the stone, which occasioned his death, being taken out of him, was found to weigh above a pound.

FRANCIS (of Assisi), a great saint of the Romish church, and founder of one of the four orders of mendicant friars, was born at Assisi in Italy, about 1181. He was the son of a merchant, whose profession he followed to 1206 ; at which time, he became so strongly affected with religious truths, that he took a resolution of retiring from the world. He devoted himself so much to solitude, mortified himself to such a degree, and thereby contracted so ghastly a countenance, that the inhabitants of Assisi thought him distracted. His father, thinking to make him resume his profession, employed a very severe method for that purpose, by throwing him into prison ; but finding this made no impression on him, he took him before the bishop of Assisi, in order to make him resign all claim to his paternal estate, which he not only agreed to, but stripped off all his clothes, even to his shirt. He prevailed with great numbers to devote themselves, as he had done, to the poverty enjoined by the Gospel : and drew up an institute, or rule, for their use, which was approved by the Roman pontiffs. To extinguish the fire of lust, he used to lie upon ice and snow. His preaching to the fishes is a well known thing ; and he is said to have had such an affection for lice and worms, that he would not suffer

suffer them to be killed. Francis was canonized by pope Gregory IX. the 6th of May 1230; and Oct. the 4th, on which his death happened in 1226, was appointed as his festival.

FRANCIS (PHILIP), a very ingenious writer, of Irish extraction, if not born in that kingdom. His father was a dignified clergyman in Ireland, being dean of some cathedral; and our author, his son, was also bred to the church, and had a doctor's degree conferred on him. He was more distinguished as a translator, than as an original writer. His versions of Horace and Demosthenes have been justly valued. He was also a considerable political writer; and, in the beginning of the present reign is supposed to have been employed by the government: for which his service, he was promoted to the rectory of Barrow in Suffolk, and to the chaplainship of Chelsea-Hospital. He was also the author of two tragedies, "Eugenia," and "Constantia;" but, as a dramatic writer, not very successful. He died at Bath, March 1773; leaving a son one of the supreme council at Bengal.

FRANCKLIN (THOMAS), D. D. chaplain in ordinary to his majesty, was the son of Richard Francklin, well known as the printer of an anti-ministerial paper called "The Craftsman," in the conduct of which he received great assistance from lord Bolingbroke, Mr. Pulteney, and other excellent writers, who then opposed sir Robert Walpole's measures. By the advice of the second of these gentlemen, young Francklin was devoted to the church, with a promise of being provided for by the patriot, who afterwards forgot his undertaking, and entirely neglected him. He was educated at Westminster-School, from whence he went to the university of Cambridge, where he became fellow of Trinity-College, and was some time Greek professor. In Dec. 1758, he was instituted vicar of Ware and Thundridge, which, with the lectureship of St. Paul, Covent-Garden, and a chapel in Queen-Street, were all the preferments he held till he obtained the rectory of Brasted in Kent. This gentleman was possessed of no inconsiderable share of learning and poetical abilities, and was long a favourite of the literary world. His translations of Phalaris, Sophocles, and Lucian, equally evince his learning and his genius, as they are not more distinguished for fidelity in the version, than congeniality with the spirit of the admirable originals. Dr. Francklin, like Mr. Foote, suffered a translation from the French to be printed in his name; but the "Orestes" and "Elefira" are supposed to be all that were really by him. It was a translation of Voltaire's works, to which also Dr. Smollett's name appears. His own dramatic compositions, of which the principal are the tragedies of "The Earl of Warwick" and "Matilda," are universally known, and deservedly esteemed by the public; so that his death,

which

which happened March 15, 1784, may be considered as a loss to the republic of letters.

FRANKLIN (BENJAMIN), a most celebrated philosopher and politician, was born at Boston, in North-America, January 17, 1706. His father was a tallow-chandler; whose house he quitted before the age of fourteen, in order to go to Philadelphia, where he was introduced to the only printer established in that city. This person, being struck with his appearance and manner, took him into his house, and instructed him in his art; and Franklin, by his disposition, genius, and diligence, soon deserved and increased the favourable opinion that had been entertained of him by his master. Nor was he less agreeable to those who visited the printing-house out of curiosity: for the typographical art being then almost unknown in those parts, great numbers were attracted by the mystery; and were so well pleased with the skill, activity, and communicative manner of our young compositor, that they seldom went away without leaving him some marks of their liberality. He soon began to manifest that love of learning, and thirst after knowledge, for which he was so remarkable; and, as it was difficult to procure books from England, young Franklin entered into a society with some others of his own age; among whom it was agreed, that they should bring such books as they had into one place, in order to form a common library. This resource, however, was found so defective, that the society, at Franklin's persuasion, resolved to contribute a small sum monthly towards the purchase of books for their use from London. Thus their stock began to increase rapidly; and the inhabitants of Philadelphia being desirous of having a share in their literary knowledge, proposed that the books should be lent out on paying a small sum for the indulgence. Thus, in a few years, the society became rich, and possessed more books than were, perhaps, to be found in all the other colonies; the collection was advanced into a public library; and the other colonies, sensible of the advantages resulting thence, began to form similar plans; whence originated the libraries at Boston, New-York, Charles-Town, &c. that of Philadelphia being now inferior to none in Europe.

Mr. Franklin, notwithstanding all the advantages he could derive from his situation in Philadelphia, was not yet satisfied. He came over to England, therefore, in the year 1724 or 1725, and worked as a journeyman printer with Mr. Watts. By him he was greatly esteemed; and treated with such kindness, that it was always remembered with gratitude by our philosopher.

Having staid some time in London, Mr. Franklin returned to Philadelphia, where he persuaded the printer, with whom he formerly resided, to set up a newspaper; which was attended with such benefit, that his master admitted him as a partner in the business,

business, and gave him his daughter in marriage. Having thus established himself as a printer, and acquired some fortune, Mr. Franklin was left at liberty to follow the natural bent of his genius. Being much devoted to the study of natural philosophy, and the discovery of the Leyden experiment in electricity having rendered that science an object of general curiosity, Mr. Franklin applied himself to it, and soon began to distinguish himself eminently in that way. He is particularly remarkable for being the first who thought of securing buildings from lightning; and he is generally thought to have been the inventor of the electrical kite, though some ascribe this invention to another. His theory of positive and negative electricity received also the sanction of public approbation. His theories were at first opposed by the members of the Royal-Society in London; but, in 1755, when he returned to that city, they voted him the gold medal which is annually given to the person who presents a memoir on the most curious and interesting subject. He was likewise admitted a member of the society: but, at this time, by reason of the war which broke out between Great-Britain and France, he returned to America, and began to take a share in the public affairs of that country.

In 1762, the university of Oxford conferred upon him the degree of doctor of laws. Having planned the different posts through the continent of America, he was made postmaster-general for that country. In 1767, he was examined before the House of Commons concerning the stamp-act. In 1773, having been appointed agent for the province of Pennsylvania, he came over to England, at the time when the disputes between Great-Britain and America were on the point of coming to extremities; when he attracted the public attention by a letter on the duel between Mr. Whatley and Mr. Temple, concerning the publication of governor Hutchinson's letters. On the 29th of January next year, he was examined before the privy-council, on a petition he had presented long before, as agent for Massachusetts-Bay against Mr. Hutchinson: but this petition being disagreeable to ministry, was precipitately rejected, and Dr. Franklin was soon after removed from his office of postmaster-general for America. He was now looked upon by government with such a jealous eye, that some thoughts were entertained of having him arrested as a fomentor of rebellion. The doctor, however, being on his guard, departed for America, in the beginning of the year 1775, with such privacy, that he had left England before it was suspected that he entertained any design of quitting it. Being named one of the delegates to the continental congress, he had a principal share in bringing about the declaration of independency on the part of the colonies. In 1776, he was deputed by congress to Canada, to negotiate with the people in that country, and to persuade them to throw off the British yoke; but the Canadians had been so much disgusted with the hot-headed zeal of

the New-Englanders, who had burnt some of their chapels, that they refused to listen to the proposals, though enforced by all the arguments Dr. Franklin could make use of. On his return to Philadelphia, congress, sensible how much he was esteemed in France, sent him thither to put a finishing hand to the private negotiations of Mr. Silas Deane; and this important commission was readily accepted by the doctor, though then in the 71st year of his age. The event is well known; a treaty of alliance and commerce was signed between France and America; and M. le Roi asserts, that the doctor had a great share in the transaction, by strongly advising M. Maurepas not to lose a single moment, if he wished to secure the friendship of America, and to detach it from the mother-country. He likewise informs us, that no man could be more rejoiced than Dr. Franklin was on the day that the British ambassador, lord Stormont, quitted Paris, on account of the rupture between the two nations. In 1777, he was regularly appointed plenipotentiary from congress to the French court. Having, at last seen the full accomplishment of his wishes, by the conclusion of the peace in 1783, which gave independency to America, he became desirous of revisiting his native country. He therefore requested to be recalled; and, after repeated solicitations, Mr. Jefferson was appointed in his room. On the arrival of his successor, he repaired to Havre de Grace, and crossing the channel, landed in the Isle of Wight; and, sailing again almost immediately, arrived, after a favourable passage, at Philadelphia in September 1785. He was received amid the acclamations of a vast multitude who flocked from all parts to see him, and who conducted him in triumph to his own house. In a few days he was visited by the members of the congress and the principal inhabitants of Philadelphia. He was afterwards twice chosen president of the assembly of Philadelphia; but his increasing infirmities obliged him to ask permission to retire, and to spend the remainder of his life in tranquillity; which was granted.

During the greatest part of his life-time the doctor had been very healthy. In the year 1735, indeed, he was attacked by a pleurisy, which ended in a suppuration of the left lobe of the lungs, so that he was almost suffocated by the quantity of matter thrown up. But from this, as well as from another attack of the same kind afterwards, he recovered so completely, that his breathing was not affected in the least. As he advanced in years, however, he became subject to fits of the gout, to which, in the year 1782, a nephritic colic was superadded. From this time he became subject to the stone as well as the gout, and for the last twelve months of his life these complaints almost entirely confined him to his bed. Notwithstanding his distressed situation, however, neither his mental abilities, nor his natural cheerfulness, ever forsook him. His memory was tenacious to the very last; and he
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seemed to be an exception to the general rule, that at a certain period of life the organs which are subservient to memory become callous; a remarkable instance of which is, that he learned to speak French after he had attained the age of seventy. About sixteen days before his death, he was seized with a feverish disorder; which, about the third or fourth day, was attended with a pain in the left breast. This became at last very acute, and was accompanied with a cough and laborious breathing. Thus he continued for five days, when the painful symptoms ceased at once, and his family began to flatter themselves with hopes of his recovery. But a new imposthume had now taken place in the lungs; which suddenly breaking as the others had done, he was unable to expectorate the matter fully. Hence an oppression of the organs of respiration and a lethargic disposition came on; which gradually increasing, he expired on the 17th of April 1790, about eleven at night. He was buried in the cemetery of Christ-Church, Philadelphia, in a part adjoining to Arch-Street; his body was attended to the grave by 39 clergymen, and persons of all ranks and professions: the very newspapers were put in mourning. He left one son, governor William Franklin, a zealous loyalist; and a daughter, married to Mr. William Bache, merchant in Philadelphia.

Dr. Franklin was author of many tracts on electricity, and other branches of natural philosophy, as well as on many political and miscellaneous subjects. His first publication, in 1753, was entitled, "Experiments and Observations on Electricity, made at Philadelphia," in two parts, 4to. New Experiments, on the same subject, appeared in a third part, the following year; and these three parts, with the addition of some explanatory notes, and of "Letters and Papers on Philosophical Subjects," were published in one volume, illustrated with copper-plates, in 1769. In 1759, Dr. Franklin published, without his name, "An Historical Review of the Constitution and Government of Pennsylvania," occasioned by the disputes which had long subsisted between the governor and assembly of that province. In 1760, he published an anonymous pamphlet, entitled, "The Interest of Great-Britain considered with regard to her Colonies and the Acquisition of Canada and Guadaloupe." In 1779, an edition appeared, both in 4to. and 8vo. of his "Political, Miscellaneous, and Philosophical Pieces," none of which had been collected before. The aim of this great man was to be generally useful. His Advice to Servants—to Settlers in America—his Rules for Clubs and Conversation—his Directions for the Cure of Smoky Chimneys, &c. &c. abundantly evince, that he deemed no subject too humble for his pen, in which it was possible to be of service.

FRANS-FLORIS, an eminent painter, was the son of a good sculptor at Antwerp, where he was born in 1520. He followed

his father's profession till he was twenty years old. Then he went to Liege, to learn the art of painting of Lambert Lombard; and from thence travelled into Italy, where he applied himself strenuously to designing, keeping his eye constantly upon Michael Angelo's works. When he returned to his own country, he grew rich and famous, his performances being good and numerous; yet he was greatly addicted to drinking. He died at fifty years of age. He was called the Raphael of Flanders.

FREDERICK (CHARLES), king of Prussia, was the eldest son of Frederick William, by Sophia Dorothea, daughter of George the First, king of England. He was born January 24, 1711-12. Of his early years nothing remarkable has been transmitted to us. As he advanced towards manhood, he became famous by his disagreement with his father; who was of a disposition violent and arbitrary, of narrow views, and vehement passions, entirely engaged in little pursuits, or in schemes terminating in some speedy consequence, without any plan of lasting advantage to himself or his subjects, or any prospect of distant events. He was therefore always busy, though no effects of his activity ever appeared, and always eager though he had nothing to gain. His behaviour was to the last degree rough and savage. The least provocation, whether designed or accidental, was returned by blows, which he did not always forbear to the queen and princesses.

From such a king, and such a father, it was not any enormous violation of duty in the immediate heir of a kingdom sometimes to differ in opinion, and to maintain that difference with decent pertinacity. A prince of a quick sagacity, and comprehensive knowledge, must find many practices in the conduct of affairs which he could not approve, and some which he could scarcely forbear to oppose.

The chief pride of the old king was to be master of the tallest regiment in Europe. He therefore brought together from all parts men above the common military standard. To exceed the height of six feet was a certain recommendation to notice, and to approach that of seven a claim to distinction. Men will readily go where they are sure to be caressed, and he had therefore such a collection of giants as perhaps was never seen in the world before. To review this towering regiment was his daily pleasure, and to perpetuate it was so much his care, that when he met a tall woman he immediately commanded one of his Titanian retinue to marry her, that they might propagate procerity, and produce heirs to the father's habiliments. In all this there was apparent folly; but there was no crime. The tall regiment made a fine shew at an expence not much greater, when once it was collected, than would have been bestowed upon common men. But the king's military pastimes were sometimes more pernicious. He maintained
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a numerous army of which he made no other use than to review and talk of it, and when he, or perhaps his emissaries, saw a boy, whose form and sprightliness promised a future soldier, he ordered a badge to be put about his neck by which he was marked out for the service, like the sons of Christian captives in Turkey, and his parents were forbidden to destine him to any other mode of life. This was sufficiently oppressive; but this was not the utmost of his tyranny. He had learned, though otherwise perhaps no very great politician, that to be rich was to be powerful; but, that the riches of a king ought to be seen in the opulence of his subjects, he wanted either ability or benevolence to understand. He therefore raised exorbitant taxes from every kind of commodity and possession, and piled up the money in his treasury, from which it issued no more.

By which of these freaks of royalty the prince was offended, or whether, as perhaps more frequently happens, the offences of which he complained were of a domestic and personal kind, it is not easy to discover. But his resentment, whatever was its cause, rose so high, that he resolved not only to leave his father's court, but his territories, and to seek a refuge among the neighbouring or kindred princes. It is generally believed that his intention was to come to England and live under the protection of his uncle, till his father's death, or change of conduct, should give him liberty to return.

His design, whatever it was, he concerted with an officer of the army whose name was Kat, a man in whom he placed great confidence, and whom having chosen him for the companion of his flight, he necessarily trusted with the preparatory measures. A prince cannot leave his country with the speed of a meaner fugitive. Something was to be provided, and something to be adjusted. And, whether Kat found the agency of others necessary, and therefore was constrained to admit some partners of the secret; whether levity or vanity incited him to disburden himself of a trust that swelled in his bosom, or to shew to a friend or mistress his own importance; or whether it be in itself difficult for princes to transact any thing in secret; so it was that the king was informed of his intended flight, and the prince and his favourite, a little before the time settled for their departure, were arrested and confined in different places.

The life of princes is seldom in danger; the hazard of their irregularities falls only on those whom ambition or affection combines with them. The king, after an imprisonment of some time, set his son at liberty; but poor Kat was ordered to be tried for a capital crime. The court examined the cause and acquitted him; the king remanded him to a second trial, and obliged his judges to condemn him. In consequence of the sentence thus tyrannically extorted, he was publicly beheaded, leaving behind him some papers
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of reflections made in the prison, which were afterwards printed, and among others an admonition to the prince for whose sake he suffered, not to foster in himself the opinion of destiny, for that a Providence is discoverable in every thing around us.

This cruel prosecution of a man who had committed no crime, but by compliance with influence not easily to be resisted, was not the only act by which the old king irritated his son. A lady with whom the prince was suspected of intimacy, perhaps more than virtue allowed, was seized, it is not known upon what accusation, and, by the king's order, notwithstanding all the reasons of decency and tenderness that operate in other countries and other judicatures, was publicly whipped in the streets of Berlin.

At last, that the prince might feel the power of a king and a father in its utmost rigour, he was, in 1733, married against his will to the princess Elizabetha Christiana of Brunswick Lunenburg Beveren. He married her indeed at his father's command, but without professing for her either respect or affection; and considering the claim of parental authority fully satisfied by the external ceremony, obstinately and perpetually during the life of his father refrained from her bed. The poor princess lived about seven years in the court of Berlin, in a state which the world has not often seen; a wife without a husband, married so far as to engage her person to a man who did not desire her affection, and of whom it was doubtful whether he thought himself restrained from the power of repudiation by an act performed under evident compulsion.

Thus he lived secluded from public business, in contention with his father, in alienation from his wife. This state of uneasiness he found the only means of softening. He diverted his mind from the scenes about him by studies and liberal amusements.

He acquired skill in the mathematical sciences, such as is said to have put him on the level with those who have made them the business of their lives. His skill in poetry and in the French language have been loudly praised by Voltaire, a judge without exception, if his honesty were equal to his knowledge. Music he not only understood but practised on the German-Flute in the highest perfection, so that according to the regal censure of Philip of Macedon, he might be ashamed to play so well.

In 1740, the old king fell sick, and spoke and acted in his illness with his usual turbulence and roughness, reproaching his physicians in the grossest terms with their unskillfulness and impotence, and imputing to their ignorance or wickedness the pain which their prescription failed to relieve. The king finding his distemper gaining upon his strength, grew at last sensible that his end was approaching, and ordering the prince to be called to his bed, laid several injunctions upon him, of which one was to perpetuate the tall regiment by continual recruits, and another to receive his
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espoused wife. The prince gave him a respectful answer, but wisely avoided to diminish his own right or power by an absolute promise, and the king died uncertain of the fate of the tall regiment.

The young king began his reign with great expectations, which he has yet surpassed. His father's faults produced many advantages to the first year of his reign. He had an army of seventy thousand men well disciplined, without any imputation of severity to himself, and was master of a vast treasure without the crime or reproach of raising it. Being now no longer under influence or its appearance, he determined how to act towards the unhappy lady who had possessed for seven years the empty title of the princess of Prussia. It is certain that he received her as queen, but whether he treated her as his wife is doubtful. In a few days his resolution was known with regard to the tall regiment; for some recruits being offered him, he rejected them, and this body of giants, by continued disregard, mouldered away. He treated his mother with great respect, ordered that she should bear the title of Queen-Mother, and that instead of addressing him as His Majesty, she should only call him son. As he was passing soon after between Berlin and Potsdam, a thousand boys who had been marked out for military service, surrounded his coach, and cried out, "Merciful King, deliver us from our Slavery." He promised them their liberty, and ordered the next day that the badge should be taken off.

He declared his resolution to grant a general toleration of religion, and among other liberalities of concession allowed the profession of Free-Masonry.

There had subsisted for some time in Prussia an order, called, "The Order for Favour," which, according to its denomination, had been conferred with very little distinction. The king instituted "The Order for Merit," with which he honoured those whom he considered as deserving. One of his first cares was the advancement of learning. Immediately upon his accession, he wrote to Rollin and Voltaire that he desired the continuance of their friendship, and sent for Mr. Maupertuis, the principal of the French academicians, whom he requested to come to Berlin to settle an academy, in terms of great ardour and great condescension.

To enter into a detail of all this king's exploits, his war and peace with the queen of Hungary, his treaty at Dresden, &c. would far exceed the limits of our work: suffice it to say, that the reign of this monarch was illustrious, as well for the variety of characters he sustained, as for the important vicissitudes he experienced. The pacification of Dresden in 1745, left him at liberty to appear in a character far more glorious than that of the Conqueror of Silesia. He was now entitled to the noblest eulogy, as the wise legislator, and the father of his country. Exclusive of his

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general attention to agriculture, commerce, and manufactures, he peopled, in particular, the deserts of Pomerania, by encouraging, with royal bounties, a great number of industrious emigrants to settle in that province; the face of which, in a very few years, underwent the most agreeable alteration. Above sixty new villages arose amidst a barren waste; and every part of the country exhibited marks of successful cultivation. Those desolate plains, where not a human footstep had been seen for ages, were now converted into fields of corn; and the happy peasants, under the protection of a patriot king, sowed their grounds in peace, and reaped their harvest in security.

On the 16th of January 1756, he signed a treaty of alliance with the king of Great-Britain. This treaty, in its consequences, involved both the contracting powers in an expensive continental war. A confederacy was formed against him by the courts of Petersburg, Versailles, Dresden, and Vienna, in consequence of which, his Prussian majesty entered Saxony on the 29th of August 1756, at the head of a formidable army; preventing thus an attack upon his own territories, by carrying the war into the dominions of an enemy. On the first of December following, he fought the battle of Lowositz, against the Austrians under Marshal Brown; and, although both parties claimed the victory, he soon after, in consequence of this battle, obliged the Saxon army, entrenched in the strong post of Pirna, to surrender prisoners of war. He then took up his winter quarters in Saxony; treated that electorate as a conquered country; and, by seizing on the archives of Dresden, obtained ample and authentic proofs of the hostile designs against him, and the consequent necessity he was under of striking the first blow. A long train of sieges, battles, and other interesting events ensued; in short, the wonderful vicissitudes in the affairs of this monarch, exalted the admiration of his character in England, to a degree of enthusiasm; and the parliament, in particular, seconding a new treaty concluded between the two courts, in the beginning of the year 1758, voted him a subsidy of 670,000*l*.

In 1779, after a busy life, he was at last permitted to enjoy uninterrupted happiness in his old age; yet in this season of repose he was still active in rewarding military merit. For some months before his death, he was afflicted with a dropsical complaint, which ended in his dissolution, on the 17th of August 1786, in the 75th year of his age, after a reign of forty-six years, two months, and seventeen days; during which time he displayed the most splendid qualities of the statesman and the hero, the sovereign and the patriot.

FREE (JOHN), was a native of Oxford, born in July 1711, father of that city, and senior doctor of the university, having been

early entered at Christ-Church, Oxford, where he acted as chaplain, and proceeded M. A. in 1733. Thence he removed to Hartford-College, and took the degrees of B. D. and D. D. 1744. In 1742, he was chosen lecturer of St. James, Garlickhithe. In 1747, being the vice principal of St. Alban-Hall, he was elected master of the grammar-school of St. Saviour, Southwark. He held the vicarage of Runcorne, in Cheshire, 1750; was presented, by the dean and chapter of Exeter, to the vicarage of East-Coker, in Somersetshire, 1756; in 1768, was chosen lecturer of Newington in Surrey; and had also the Thursday lecture of St. Mary at Hill, which was founded by Sir J. Leman, Bart. He printed, 1. "A Sermon on the Being and Providence of God, preached before the university of Oxford, July 8, 1739." 2. A Sermon at the same place, Nov. 5, 1745; when the rebels were advancing to Derby. 3. Twelve Sermons preached before the University of Oxford, printed in 1750, 8vo. with a preface, tending to expose some remarkably bad practices both in church and state. 4. An Antigallican Sermon, preached at Aldgate, before Admiral Vernon, April 27, 1753; and a second Antigallican Sermon, preached in 1756, upon the terms of national unanimity; with a genealogical table, shewing his majesty's ancient connexions with the crowns of these kingdoms long antecedent in time to the marriage of his ancestor with the Stuart family; one on Whit-Sunday in 1756, before the university of Oxford. Two sermons upon the creation; the first entitled, "The Operations of God and Nature, &c. to the Finishing of the Vegetable Creation, and Appointment of the Seasons of the Year, before the Florists," second edition; the other, "The Analysis of Man; or, The Difference between the Reasonable and Living Soul; which was preached before the University of Oxford, May 20, 1764;" second edition, with the advertisement which was prefixed to the first, and the dedication to the king. Political sermons, speeches, and discourses, collected into one volume; and among these is a sermon, preached by the appointment of the vice-chancellor, before the university of Oxford, when the rebels were advanced to Derby, dedicated to his royal highness William, late duke of Cumberland, who was sent as general against them. A sermon, in 1768, on the murder of Mr. Allen, who was shot in the riots before the King's-Bench prison, May the 10th that year; and a second, in 1769, on the same occasion. He also published, "The Monthly Reviewers reviewed by an Antigallican, 1755." "Ode to the King of Prussia." "Extempore Verses on the Choice of a Poet-Laureat." "Will the Ferryman, a Water Eclogue." "Translation of some French Verses on the Death of Captain Gardner." "Sermons before the University of Oxford, on Asc-Sunday, 1743, and Jan. 30, 1753." "Poems and Miscellaneous Pieces, 1751." "Speech on taking his Freedom of the City." VOL. V. No. 47. K k

City of Oxford, 1753." "Seasonable Reflections upon the Importance of the Name of England, 1755." "Sentiments of an Antigallican." Also the following grammatical productions: "History of the English Tongue, with the Author's intended Dedication to his Royal Highness Prince George, now King George, III. Part I. printed 1749, and containing an Account, I. Of the Roman or Latin Tongue, as once spoken in Britain. II. Of the British or Welsh, and its ancient and present Limits. III. Of the Pyhtas, corruptly called Picts by the Romans: their Settlement in the North of Britain: the Original of their Name, and the Nature, Extent, and Duration of their Language. IV. Of the Scots from Ireland, and the Extent of the Erse Language; in order to distinguish it from the English in the North of Britain, which vulgarly passes under the Name of Broad-Scotch." This book was written by permission of his late royal highness Frederick, prince of Wales, for the information of his eldest son, our present sovereign. Also the following theological productions: "A Controversy with the People called Methodists, written occasionally against divers of the Sect, in the Years 1758 and 1759, and consisting of the following Pieces:" 1. A display of the bad principles of the Methodists, in certain articles proposed to the consideration of the company of Salters in London; second edition. 2. Rules for the discovery of false prophets, &c. a Sermon preached before the university of Oxford, on Whit-Sunday, 1758, dedicated to his grace the archbishop of Canterbury; third edition. 3. Dr. Free's edition of Mr. Wesley's first penny letter; the second impression, dedicated to Mr. Wesley. 4. His edition of Mr. Wesley's second letter. 5. Dr. Free's whole speech to the London clergy, at Sion-College, May 8, 1759; with a remonstrance to the bishop of Winchester. That printed in "The Monitor" is imperfect. Among his poetical and miscellaneous works are, 1. Poems on several occasions, the second edition in 1757, containing an ode to the king of Prussia on the victory at Prague; an ode of consolation to his royal highness the duke of Cumberland, on the loss of Minorca, &c. Jephtha, an oratorio, set to music by Mr. Stanley; advice to the fair sex; Stigand, or, the Antigallican, a poem; Susannah, an ethic poem; Judith, an heroic poem, &c. To the whole is prefixed a curious account of the origin and peculiar nature of English poetry, and how far it is similar or different from that of the Greeks, and Romans, in a letter to a member of parliament. 2. A poetical dialogue, entitled, "The voluntary Exile," 1765. 3. *Stadia Phylologica* duo, or, two stages in physiology, exhibiting all along the opinions of the best writers, &c. with variety of observations entirely new, 1762. 4. A genuine petition to the king; and likewise a letter to the right hon. the earl of Bute; concerning the very hard case of an eminent divine of the church of England. Published from
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the originals by the Rev. Dr. Free. 4. The Petition of John Free, D. D. relative to the conduct of the archbishops of Canterbury and York; most humbly addressed to the hon. House of Commons. 5. Matrimony made easy, &c. a serio-comic satire, tending to expose the tyranny and absurdity of a late act of parliament, entitled, An Act for the better Prevention of Clandestine Marriages, &c. 6. A plan for the use of the empress of Russia, in founding a free university for the reception of people of all nations and religions: with a specimen of the universal library, for the use of the students, in Latin, French, and English; 2d edit. 1761. 7. Tyrocinium Geographicum Londinense; or The London Geography: consisting of Dr. Free's short lectures, compiled for the use of his younger pupils. Published chiefly for the information of genteel young citizens. Dedicated, by permission, to the right honourable the lord-mayor and court of aldermen; and the author honoured for the work with the freedom of the city. To which is added, by the editor, translated from the Greek into English blank verse, the Periegesis of Dionysius, the geographer, from the edition of Dr. Wells: comprehending, for the use of the ladies who read history, and the youth of the universities, both the ancient and modern systems. He died at his chambers in Lyons-Inn, Sept. 9, 1791.

FREEKE (WILLIAM), a man of parts and learning, was a younger son of Thomas Freeke, of Hannington in Wilts, Esq. and born there in 1663. He became a gentleman-commoner of Wadham-College, Oxford, in 1667; and removed from thence to the Temple, where he pursued the law, and at length became a barrister. He seems, however, to have postponed that study, and to have applied himself to divinity; for he wrote and published in 1687, 8vo. "Essays towards an Union between Divinity and Morality, Natural Religion and Revelation: calculated to the Meridian of our present Differences in Church and State. In eight parts." This book is said in the title to be written "*per Gulielmum Liberam Clavem*," that is, "*Free Key*." He wrote also, "A Dialogue by way of Question and Answer concerning the Deity," and "A brief and clear Confutation of the Doctrine of the Trinity:" which two pieces were printed together Dec. 1693, and sent enclosed, as penny-post letters, to several parliament men, who thereupon supposed them to have been written by a Quaker. But the books being communicated, and laid before the House of Commons, were voted to be burnt, as containing much blasphemy; and accordingly were so. The author, being afterwards discovered, and indicted at the King's-Bench, "for writing the said Socinian Pamphlets against the Trinity," was found guilty: upon which he was fined 500*l.* obliged to give security for his good

behaviour for three years, and to make a recantation in the four courts in Westminster-Hall. The time of his death is unknown.

FREHER (MARQUARD), a learned German, was descended of a noble family, and born at Augsburg in 1565. He went into France very young, in order to study the civil law under Cujacius; yet paid so much attention to history and criticism, that he became eminent in both. When he was scarcely three and twenty, he was chosen among the counsellors of Casimir prince of Palatine, and the year after made professor of law at Heidelberg; where he lived in friendship with Leunclavius, Sylburgius, Opsopæus, the younger Douza, and other learned men of his time. Some little time after, he resigned his professor's chair, and was taken into the most important employments by the elector Frederic IV. This prince made him vice-president of his court, and sent him in quality of ambassador to several places. In the midst of these occupations, he never intermitted his usual method of studying; and wrote a great many works upon criticism, law, and history, the history of his own country in particular. When we view the catalogue of them, given by Melchior Adam, we are ready to imagine, that he must have lived a very long life, and hardly have done any thing else but write books; yet he died in his 49th year.

FREIGIUS (JOHN THOMAS), a German, who acquired great reputation by his learned labours, was born at Friburg in the 16th century; his father being an honest husbandman, who lived near Basil. He studied the law in his native country under Zasius, and had likewise Henry Glarean and Peter Ramus for his masters. He was strongly attached to the principles and method of Ramus. He first taught at Friburg, and afterwards at Basil; but finding himself not favoured by fortune, he was going to disengage himself from the republic of letters, and to turn peasant. While he was meditating upon this, the senate of Nuremburg, at the desire of Jerom Wolfius, offered him the rectorship of the New-College at Altorf; which place of employ he took possession of, Nov. 1575. He discharged the duties of it with great zeal, explaining the historians, poets, Justinian's Institutes, &c. He returned to Basil, and died there of the plague in 1583: which contagious disorder had a little before bereaved him of a very promising son and two daughters.

Freigius published a great number of books; among the rest, "*Quæstiones Geometricæ et Stereometricæ*:" a Supplement to the History of Paulus Æmilius and Ferron, as far as the year 1596; "*Logica Consultorum*:" a Latin translation of Forbisher's Voyages, and of the African Wars, in which Don Sebastian, king of Portugal, lost his life; "*Ciceronis Orationes perpetuis notis Logicis, Arithmeticis,*

Arithmetice, Ethice, Politice, Historice, illustratæ," 3 vols. 8vo. at Basil, 1583.

FREIND (JOHN), an English physician, and elegant writer, was born in 1675, at Croton in Northamptonshire; of which parish his father, William, a man of great learning, piety, and integrity, was rector. He was sent to Westminster-School, with his brother Robert (to be mentioned in the next article; and put under the care of the celebrated Dr. Busby. He was thence elected to Christ-Church, Oxford, in 1690, over which Dr. Aldrich at that time presided; and under his auspice undertook, in conjunction with another young gentleman, to publish an edition of two Greek orations, one of *Æschines*, the other of *Demosthenes*, which were well received, and have been re-printed, Oxon, 1696, 8vo. and 1715, 8vo. About the same time he was prevailed upon to revise that edition of *Ovid's Metamorphoses*, which had been prepared for the use of the dauphin, and was that same year re-printed in 8vo. at Oxford.

Hitherto he had been employed in reading the poets, orators, and historians of antiquity, by which he had made himself a perfect master in the Greek language, and had acquired a great facility of writing elegant Latin in verse as well as prose. He now began to apply himself to physic; and his first care, as we are told, was to digest thoroughly the true and rational principles of Natural Philosophy, Chemistry, and Anatomy, to which he added a sufficient acquaintance with the Mathematics. The first public specimen that he gave of his abilities in the way of his profession, was in 1699, when he wrote a letter to Dr. (afterwards Sir) Hans Sloane, concerning an *Hydrocephalus*, or Watery Head; and in 1701, another letter in Latin to the same gentleman, "*De Spasmi rarioris Historia*," or concerning some extraordinary cases of persons afflicted with convulsions in Oxfordshire, which at that time made a very great noise, and might probably have been magnified into something supernatural, if our author had not taken great pains to set them in a true light.

Being now well known and distinguished, he began to meditate larger works. He observed, that *Sanctorius*, *Borelli*, and *Baglivi*, in Italy, and *Pitcairne* and *Keil* here at home, had introduced a new and more certain method of inquiring after medical truths, than had been known aforetime; and he resolved to apply this way of reasoning, in order to set a certain subject of great importance, of daily use, and general concern, about which the learned have always been divided, in such a light as might put an end to disputes. This he did by publishing, in 1703, "*Emmenologia; in qua fluxus muliebris menstrui phænomena, periodi, vitia, cum medendi methodo, ad rationes mechanicas exiguntur.*" 8vo. This work, though at first it met some opposition, and was then
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and afterwards animadverted upon by several writers, has always been reckoned an excellent performance.

In 1704, he was chosen professor of chemistry at Oxford; and, the year after, attended the earl of Peterborough in his Spanish expedition, as physician to the army there, in which post he continued near two years. From thence he made the tour of Italy, and went to Rome, as well for the sake of seeing the antiquities of that city, as for the pleasure of visiting and conversing with Baglivi and Lancisi, men eminent at that time for their skill in physic. On his return to England in 1707, he found the character of his patron very rudely treated; and, from a spirit of gratitude, published a defence of him, entitled, "An Account of the Earl of Peterborough's Conduct in Spain, chiefly since the raising the Siege of Barcelona, 1706;" to which is added, "The Campaign of Valencia. With Original Papers, 1707," 8vo.

In 1707, he was created doctor of physic by diploma. In 1709, he published his "*Prælectiones Chymicæ, &c.*" Oxonii. These lectures are dedicated to Sir Isaac Newton, and are nine in number, besides three tables. They were attacked by the German philosophers; an answer was given by Freind, which was published in Latin in the "*Philosophical Transactions*," and added, by way of Appendix, to the second edition of the "*Prælectiones Chymicæ.*"

In 1711, he was elected a member of the Royal-Society, and the same year attended the duke of Ormond into Flanders, as his physician. He resided mostly after his return at London, and gave himself up wholly to the cares of his profession. In 1716, he was chosen fellow of the College of Physicians; and the same year published the first and third books of "*Hippocrates de morbis popularibus*," to which he added, a Commentary upon Fevers, divided into nine short dissertations. This work was attacked by Dr. Woodward, professor of physic in Gresham-College, in his "*State of Physic and of Diseases, with an Inquiry into the Causes of the late Increase of them, but more particularly of the Small-Pox, &c. 1718*," 8vo. and here laid the foundation of a dispute, which was carried on with great acrimony and violence on both sides. Freind supported his opinion, "Concerning the advantage of purging in the second fever of the confluent kind of Small-Pox" (for it was on this single point that the dispute chiefly turned :) in a Latin letter addressed to Dr. Mead in 1719, and since printed among his works. He was likewise supposed to be the author of a pamphlet, entitled, "A Letter to the learned Dr. Woodward, by Dr. Byfield," in 1719, wherein Woodward is rallied with great spirit and address. In 1717, he read the Gullstonian lecture in the College of Physicians; and, in 1720, spoke the Harveian Oration, which was afterwards published. In 1722, he was elected into parliament for Launceston in Cornwall; and acting in his station as a senator with that warmth and freedom which

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was natural to him, he distinguished himself by some quick speeches against measures he disapproved. He was supposed to have a hand in Atterbury's Plot, as it was then called; and this drew upon him so much resentment, that the Habeas-Corpus Act being at that time suspended, he was, March 15, 1722-3, committed to the Tower. He continued a prisoner there till June 21, when he was admitted to bail, his sureties being Dr. Mead, Dr. Hulse, Dr. Levet, and Dr. Hale; and afterwards, in November, was discharged from his recognizance.

During his confinement he wrote another letter in Latin to Dr. Mead, "Concerning some particular kind of Small-Pox." He also laid the plan of his last and most elaborate work, "The History of Physic, from the Time of Galen to the beginning of the sixteenth Century, chiefly with regard to Practice: in a Discourse written to Dr. Mead." The first part of this was published in 1725, the second the year following. This work, though justly deemed a masterly performance, both for use and elegance, did not escape censure; but was animadverted upon both at home and abroad.

Soon after he obtained his liberty, he was made physician to the prince of Wales; and, on that prince's accession to the throne, became physician to the queen, who honoured him with a vast share of her confidence and esteem. He did not, however, enjoy this place long; but died of a fever, July 26, 1728, in his 52d year. Their majesties expressed the utmost concern at his death, and settled a pension upon his widow. He left one son, who was educated at Westminster-School, and became afterwards a student at Christ-Church in Oxford. He was buried at Hitcham in Buckinghamshire, near which he had a seat; but there is a monument erected to him in Westminster-Abbey, with an inscription suitable to his memory. He had himself rendered the like kind office to more than one of his friends, being peculiarly happy in this sort of composition: for the inscription on the monument of Sprat, bishop of Rochester, was from his pen.

FREIND (ROBERT), brother to the physician, was also born at Croton, and sent early to Westminster-School, whence he was elected to Christ-Church before the inauguration of William and Mary. He proceeded M. A. June 4, 1696; became second master of Westminster-School in 1699; and accumulated the degrees of B. and D. D. July 7, 1709. In 1711 he drew up the preamble to the earl of Oxford's patent of peerage; and in that year succeeded Duke the poet in the valuable living of Witney in Oxfordshire; and also became head-master of Westminster-School. In 1724 he published an edition of Cicero's "Orator." In April 1729 he obtained a prebend of Windſor; and in 1731 exchanged it for one at Westminster. In 1734 he was desirous of resigning Witney to his son (of whom see the following article); but could

not do it without the permission of bishop Hoadly, which he had little reason to expect. On application, however, to that prelate, through queen Caroline and lady Sundon, he received this laconic answer: "If Dr. Freind can ask it, I can grant it." On succeeding to a canonry in Christ-Church in 1744, he resigned his stall at Westminster in favour of his son. He died Aug. 9, 1754, aged 84.

FREIND (WILLIAM), D. D. son of the learned master of Westminster-School, succeeded to the rectory of Witney in 1734; and held also that of Islip, in the same county, given him by the dean and chapter of Westminster. He obtained a prebend of Westminster, Oct. 17, 1744; which he quitted for a canonry of Christ-Church, Oxford, and was appointed dean of Canterbury in 1760. He married one of the sisters of the late Sir Thomas Robinson, bart. and the then primate of Ireland, by whom he left three sons, viz. Robert, barrister at law, and student of Christ-Church (since deceased): William and John, both in orders; and a daughter, Elizabeth, married to Capt. Duncan Campbell, of the Chatham division of Marines. Dean Freind was appointed Prolocutor of the Lower House of Convocation in 1761, in which character he preached an elegant "Concio ad Clerum in Synodo Provinciali Cantuariensis Provinciæ, habita ad D. Pauli die 6 Novembris MDCC LXI. à Gulielmo Freind, S. T. P. Ecclesiæ Christi Metropolitice Cantuariensi Decano; jussu Reverendissimi & Commissariorum."

Dr. Freind being made canon of Christ-Church in 1750, and afterwards finding that his patron the duke of Newcastle was distressed (upon some political arrangement) for a canonry there, generously resigned it without making any conditions whatever; the consequence of which was, that upon the death of Dr. Lynch, dean of Canterbury (1760) he was without solicitation appointed to succeed him, and enjoyed that preferment till his death, which happened at Witney, Nov. 28, 1766. He had a most valuable collection of books, pictures, and prints, which, after his death, were sold by auction.

FREINSEMIUS (JOHN), a most ingenious and learned man, was born at Ulm in Suabia, in 1608. He is said to have understood almost all the European languages, besides Latin, Greek, and Hebrew. He was professor of eloquence at Upsal, librarian and historiographer to Christina of Sweden, and afterwards professor at Heidelberg, where he died in 1660. He did many services to the republic of letters, the first of which was his critique upon Florus, whom he corrected and explained very happily. The learned Bernegger, whose daughter he had married, put him upon this work; and was afterwards surprised at the great penetration and judgment which Freinsemius had shewn in discover-

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vering what had escaped all the learned before him. His notes have been printed entire in the best editions of this author. So have his notes upon Tacitus; which, though short, are very judicious, relating to such particulars as Lipsius and the other critics either knew not or omitted. His Supplement to Quintus Curtius and Livy gained him no little credit. He wrote notes upon Phædrus, and other philological pieces.

FRESNE (*CHARLES DE*), a learned Frenchman, was descended of a good family, and born at Amiens in 1610. After being taught polite literature in the Jesuits-College there, he went to study the law at Orleans, and was sworn advocate to the parliament of Paris in 1631. He practised some time at the bar, but without intending to make it the business of his life. He returned to Amiens, where he devoted himself to study, and ran through all sorts of learning. In 1668, he went and settled at Paris; and soon after a proposal was laid before Colbert, to collect all the authors, who at different times had written the History of France, and to form a body out of them. This minister liking the proposal, and believing De Fresne the best qualified for the undertaking, furnished him with memoirs and manuscripts for this purpose. De Fresne wrought upon these materials, and drew up a large preface, containing the names of the authors, their character and manner, the time in which they lived, and the order they were to be ranged in. When the person, that went between him and the minister of state, had seen his scheme, he let him know, that it was not approved, and that it would be necessary to make another. Upon this, De Fresne, being convinced that if he had followed the order prescribed, the whole work had been spoiled, frankly told the gentleman, that since he had not been happy enough to please those in authority, his advice was, that they should look out some of the best hands in the kingdom; and at the same time he returned them all their memoirs. Being thus disengaged from a tedious and laborious undertaking, he finished his "*Latin Glossary*," which was received with general commendation. It was afterwards enlarged by the addition of more volumes; and the edition of Paris, in 1733, makes no less than six in folio. His next performance was a "*Greek Glossary*," consisting of curious passages and remarks, most of which are drawn from manuscripts very little known. This work is in two volumes folio. He was the author and editor also of several other performances. He drew a Genealogical Map of the kings of France. He wrote the History of Constantinople under the French Emperors: it was printed at the Louvre, and dedicated to the king. He published an Historical Tract concerning John Baptist's Head; some reliques of which are supposed to be at Amiens. He published, lastly, editions of Cin-

namus, Nicephorus, Anna Comnena, Zonaras, and the Alexandrian Chronicon, with learned dissertations and notes.

De Fresne died in 1688, aged 78; and left four children, on whom Lewis XIV. settled good pensions, in consideration of their father's merit.

FRESNOY (CHARLES ALPHONSE DU), an excellent poet and painter, was the son of an apothecary at Paris, and born there in 1611. His father bred him up a scholar, with a design to make him a physician; and his progress in learning was such, that it was supposed he would answer all the expectations conceived of him. At length, he discovered a most violent attachment to the muses, and would undoubtedly have been a great poet, if the art of painting, a mistress equally beloved, had not weakened by dividing his affections, or talent. And now, all thoughts of physic being laid aside, he gave himself up entirely to the solicitations of his genius, and fell to studying the art. He was about twenty years of age when he learned to design under Perrier and Vouet; and in 1634 he went to Rome, where he contracted a friendship with Mignard, lasting as his life.

He made himself familiar with the Greek and Latin poets: studied anatomy, and the elements of geometry, with the rules of perspective and architecture: designed after the life, in the academy; after Raphael, in the Vatican; and after the antiques, wherever he found them: and, making critical remarks as he proceeded, he drew up a body of them in Latin verse, and laid the plan of his poem, *DE ARTE GRAPHICA*. Having studied the Elements of Euclid, and his gusto in architecture being excellent, he painted the remainders of the old Roman architecture in and about Rome. He sold his pictures for subsistence, or rather gave them away for little or nothing.

Of all his compositions his poem was his favourite, being the fruit of more than twenty years study and labour. Upon his return home from Italy in 1656, he seemed inclinable to give it to the public; but imagining it would be of little use without a French version to it, and, by reason of his long absence from France, not retaining enough of his native tongue to undertake it himself, he laid aside all thoughts of publishing it at present. At length, De Piles, who was intimately acquainted with him, made a French translation of it into prose. Fresnoy yet deferred to publish it, intending to illustrate it with a commentary; but was prevented by a paralysis, of which he died in 1665, aged 53 years.

After his death, his poem was printed, with a prose translation and notes by De Piles, and dedicated to Colbert. It was afterwards translated into English, by Dryden, who prefixed to it an original "Preface, containing a Parallel between Painting and Poetry."

Poetry." Richard Graham, Esq. republished this work, and added to it, "A short Account of the most eminent Painters, both ancient and modern."

FRESNY (CHARLES RIVIERE DU), a French poet, was born at Paris in 1648. He had a good natural taste for music, painting, sculpture, architecture, and all the fine arts. He had, also, a taste for laying out gardens, which procured him the place of overseer of the king's gardens, whose valet de chambre he likewise was. He quitted the court after some time, and came to reside at Paris; where he devoted himself to books and writing, and was the author of a great number of things of different kinds. He died at Paris in 1724: and, in 1731, his works were collected and printed there in six volumes, 12mo. consisting of "dramatic performances, songs, amusements serious and comical, &c."

FRISCHLIN (NICODEMUS), a learned German, famous for criticism and poetry, was born at Baling in Snabia, 1547. His father, being a minister and a man of letters, taught him the rudiments himself, and then sent him to Tubingen. Here he made so amazing a progress in the Greek and Latin tongues, that he is said to have written poetry in them both, when he was no more than thirteen years of age. He continued to improve himself in compositions of several kinds, as well prose as verse; and at twenty years old was made a professor in the university of Tubingen. Though his turn lay principally towards poetry, inasmuch that he really could make verses as fast as he wanted them, yet he was acquainted with every part of science and learning. He used to moderate at philosophical disputes; to read public lectures in mathematics and astronomy: and all before he had reached his 25th year. In 1579, he had a mind to try his fortune abroad, his reputation being spread far and near; and, therefore, prepared to go to the ancient university of Friburg, where he had promised, it seems, to come and read lectures. But he was obliged to desist from this purpose, partly because his wife refused to accompany him, and partly because the duke of Wirtemberg would not consent to his going thither, or any where else.

In 1580, he published an oration in praise of a country-life, with a paraphrase upon Virgil's "Eclogues and Georgics." Here he compared the lives of modern courtiers with those of ancient husbandmen; and noting some pretty severely, who had degenerated from the virtue and simplicity of their ancestors, he made himself so obnoxious, that even his life was in danger. He made many public apologies for himself; his prince even interceded for him, but all would not do: nor could he continue safe any longer at home. With his prince's leave therefore he went to Lauback, a town of Carniola, in the remote part of Germany; and taught a

school there ; but the air not agreeing with his wife and children, he returned in about two years to his own country. He met with a very ungracious reception ; and so staying but a little while, he went to Francfort, and from Francfort into Saxony, and from thence to Brunswick, where he became a school-master again. He did not continue long here, but passed from place to place, till at length, being reduced to necessity, he applied to the prince of Wirtemberg for relief. His application was disregarded ; which he supposing to proceed from the malice of his enemies, let himself loose, and wrote severely against them. He was imprisoned at last in Wirtemberg-Castle ; whence attempting to escape by ropes not strong enough to support him, he fell down a prodigious precipice, and was dashed to pieces among the rocks.

His death happened in 1590, and was universally and justly lamented ; for he was a most ingenious and learned man. He left a great many works of various kinds, as tragedies, comedies, elegies, translations of Latin and Greek authors, with notes upon them, orations, &c. While he was master of the school at Labacum, he composed a new grammar ; for, it seems, there was no grammar extant that pleased him. He was more methodic, and shorter than any of them ; and, indeed, was generally approved. He also drew up another piece, called, "*Strigil Grammatica*," in which he disputes with some little acrimony against all other grammarians ; and this, as is natural to imagine, increased the number of his enemies.

FROBENIUS (JOHN), an eminent and learned German printer, was a native of Hammelburg in Franconia, where he was from his childhood trained to letters. Afterwards he went to the university of Basil, where he acquired the reputation of being uncommonly learned. With a view of promoting good letters, of which he was very desirous, he applied himself to the art of printing ; and, becoming a master of it, opened a shop at Basil. He was the first of the German printers who brought the art to any perfection ; and, being a man of great probity and piety, as well as skill, he was, what very few have been, particularly choice in the authors he printed. The great reputation and character of this printer was the principal motive which led Erasmus to fix his quarters at Basil, in order to have his own works printed by him. The connexion between Erasmus and Frobenius grew very close and intimate. Erasmus loved the good qualities of Frobenius, as much as Frobenius could admire the great ones of Erasmus.

In 1522, Frobenius had the misfortune to fall from the top of a pair of stairs, down on a brick pavement : which fall, though he then affected not to be much hurt with it, is thought to have laid the foundation of what succeeded. The year before he died, he was seized with most exquisite pains in his right ankle : but was in
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time so relieved from these, that he was able to go to Francfort on horseback. The malady, however, whatever it was, was not gone, but had settled in the toes of his right foot, of which he had no use. Next, a numbness seized the fingers of his right hand; and then a dead palsy, which taking him when he was reaching something from a high place, he fell with his head upon the ground, and discovered few signs of life afterwards. He died at Basil in 1527, lamented by all, but by none more than Erasmus, who wrote his epitaph in Greek and Latin.

A great number of valuable authors were printed by Frobenius with great care and accuracy, among which were the works of Jerome, Augustin, and Erasmus. He had formed a design to print the Greek fathers, which had not yet been done; but death prevented him. However, his son Jerome Frobenius and his son-in-law Nicolas Episcopus, joining in partnership, carried on the business with the same reputation, and gave very correct editions of those fathers.

FROBISER (*Sir MARTIN*), an English navigator, was born near Doncaster in Yorkshire; but we know not of what parents, or in what year. Being brought up to navigation, he became a most eminent failor; and was the first Englishman that attempted to find out a North-West passage to China. He made offers of this to several English merchants for fifteen years together; but, meeting with no encouragement from them, he applied himself at length to queen Elizabeth's courtiers. Under their influence and protection, he engaged a sufficient number of adventurers, and collected proper sums of money. The ships he provided were only three; two barks of about twenty-five tons each, and a pinnace of ten tons. With these he sailed from Deptford, June 8, 1576. Bending their course northward, they came on the 24th within sight of Fara, one of the islands of Shetland: and on the 11th of July discovered Friesland, which stood high, and was all covered with snow. On the 28th they had sight of Meta Incognita, being part of New Greenland; which they could not land on, for the same reasons. August the 10th, he went on a desert island, three miles from the continent; but staid there only a few hours. The next day he entered into a streight which he called "Frobiser's, or Forbisher's Streight;" and, on the 12th, sailing to Gabriel's-Island, they came to a sound, which they named Prior's-Sound, and anchored in a sandy bay there. The 15th they sailed to Prior's-Bay, the 17th to Thomas Williams's Island; and the 18th came to an anchor under Burcher's-Island. Here they went on shore, and had some communication with the natives; but he was so unfortunate, as to have five of his men and a boat taken by those barbarians. Having endeavoured in vain to recover his men, he set sail again for England the 26th of August; came within

within sight of Frieland the 1st of September; and, notwithstanding a terrible storm on the 7th, arrived safe at Harwich on the 2d of October.

He took possession of the country in the queen of England's name; and, in token of such possession, ordered his men to bring whatever they could first find. One among the rest brought a piece of black stone, much like sea-coal, but very heavy. Having at his return distributed fragments of it among his friends, one of the adventurer's wives threw a fragment into the fire: which being taken out again, and quenched in vinegar, glittered like gold; and, being tried by some refiners in London, was found to contain a portion of that rich metal. From this essay, the nation dreaming of nothing but mountains of gold, great numbers earnestly pressed Frobisher to undertake a second voyage the next spring. The queen lent him a ship of the royal navy of 200 tons; with which, and two barks of about 30 tons each, they fell down to Gravesend, May 26, 1577, and there received the sacrament together. They sailed from Harwich on the 31st of May, and arrived in St. Magnus-Sound, at the Orkney-Islands, upon the 7th of June; from whence they kept their course, for the space of twenty-six days, without seeing any land. They met, however, with great drifts of wood, and whole bodies of trees; which were either blown off the cliffs of the nearest lands by violent storms, or rooted up and carried by floods into the sea. They imagined, that they were brought from some part of the Newfoundland with the current that setteth from the West to the East.

At length, on the 4th of July, they discovered Frieland; they proceeded for Frobisher's Straights; and on the 17th of the same month made the North Foreland in them, otherwise called Hall's Island; as also a smaller island of the same name, where they had in their last voyage found the ore, but could not now get a piece so big as a walnut. However, they met with some of it in other adjacent islands, but not enough to merit their attention.

The captain's commission directed him in this voyage only to search for ore, and to leave the further discovery of the North-West passage till another time. Having, therefore, in the countess of Warwick's-Island, found a good quantity, he took a lading of it; intending the first opportunity to return home. He set sail the 23d of August, and arrived in England about the end of September. He was most graciously received by the queen: and, as the gold ore he had brought had an appearance of riches and profit, and the hopes of a North-West passage to China was greatly increased by this second voyage, her majesty appointed commissioners to make trial of the ore, and examine thoroughly into the whole affair. The commissioners did so, and reported the great value of the undertaking, and the expediency of further carrying on the discovery of the North-West passage. Upon this, suitable preparations

rations were made with all possible dispatch; and, because the mines newly found out were sufficient to defray the adventurers charges, it was thought necessary to send a select number of soldiers, to secure the places already discovered, to make further discoveries into the inland parts, and to search again for the passage to Cathay. Besides three ships as before, twelve others were fitted out for this voyage, which were to return at the end of the summer with a lading of gold ore. They assembled at Harwich the 27th of May, and sailing thence the 31st, they came within sight of Frieland on the 20th of June: when the general, going on shore, took possession of the country in the queen of England's name, and called it West-England. After getting as much ore as they could, they sailed for England, where, after a stormy and dangerous voyage, they arrived about the beginning of October.

We can find no account, how captain Frobiser employed himself from this time to 1585; when he commanded the *Aid*, in Sir Francis Drake's expedition to the West-Indies. In 1588, he bravely exerted himself against the Spanish Armada; commanding then the *Triumph*, one of the three largest ships in that service, and which had on board the greatest number of men of any in the whole English fleet. July 26th, he received the honour of knighthood, from the hand of the lord high admiral, at sea, on board his own ship; and when afterwards the queen thought it necessary to keep a fleet on the Spanish coast, he was employed in that service; particularly in 1590, when he commanded one squadron, as Sir John Hawkins did another. In 1594, he was sent with four men of war, to assist Henry the Fourth of France, against a body of Leaguers and Spaniards then in possession of part of Bretagne, who had fortified themselves very strongly at Croyzon near Brest. But in an assault upon that fort, Nov. 7, he was wounded with a ball in the hip, of which he died, soon after he had brought the fleet safely back to Plymouth; and was buried in that town. He was a man of great courage, experience, and conduct, but accused by some of having been harsh and violent.

FROISSARD (*JOHN*), an eminent man in his day, was born at Valenciennes about 1337, and became afterwards canon and treasurer of Chimay in Hainault. His chief work is a history, which comprises what happened in France, Spain, and England, from 1326 to 1400. He was, also, a poet as well as an historian, though his poems have been but very little known. He resided a considerable time in the court of the princess Philippa, daughter of the earl of Hainault, and wife of Edward III. king of England. He has been accused of having bestowed too many encomiums on the English, and too few on the French, because the latter did not pay him for his labours, while he received a good salary from the former. He died about 1402.

FRONTINUS (SEXTUS JULIUS), a Roman writer, who was in high repute under Vespasian, Titus, Domitian, Nerva, and Trajan. He was a man of consular dignity, a great captain, who commanded the Roman armies in England, and elsewhere, with success; and he is spoken of in high terms of panegyric by all the writers of his time. He was city-prætor, when Vespasian and Titus were consuls. Nerva made him curator of the aquæducts, which occasioned him to write his treatise, "*De Aquæductibus Urbis Romæ*." He wrote also "*Tres libros stratagematum*," or, concerning the stratagems used in war by the most eminent Greek and Roman commanders; and afterwards added a fourth, containing examples of those arts and maxims, discoursed of in the former. These two works are still extant, together with a piece, "*De Re Agraria*;" and another, "*De Limitibus*." They have been often printed separately, but were all published together, in a neat edition at Amsterdam in 1661, with notes by Robertus Keuchenius, who has placed at the end the fragments of several works of Frontinus, that are lost. This eminent man died under Trajan, and was succeeded as augur by the younger Pliny, who mentions him with honour. He forbade any monument to be erected to him after his death; declaring, that every man was sure to be remembered without any such testimonial, if he had acquitted himself so as to deserve to have lived.

FROWDE (PHILIP), an English poet, was the son of a gentleman, who had been post-master in the reign of queen Anne. He was sent to the university of Oxford, where he had the honour of being distinguished by Addison, who took him under his protection. While he remained there, he became the author of several pieces of poetry. He likewise wrote two tragedies: "*The Fall of Saguntum*," dedicated to Sir Robert Walpole; and "*Philotas*," addressed to the earl of Chesterfield. He died at his lodgings at Cecil-Street in the Strand, in 1738.

FRYTH (JOHN), a martyr to the Reformation, was born at Sevenoake in Kent, where his father was an inn-keeper. He was educated at King's-College in Cambridge, and took a bachelor of arts degree there; but afterwards went to Oxford, and became one of the junior canons of Cardinal Wolfey's-College. Some time before 1525, he fell into the acquaintance of William Tyn-dale, a zealous Lutheran; who, conferring with him about the abuses of religion, made a convert of him. Fryth shortly professed himself; upon which, being seized and examined by the commissary of the university, he was imprisoned within the limits of his college. Being released in 1528, he went beyond the seas; where, being greatly confirmed in his religious opinions, he returned to England about two years after, leaving his wife behind.

Wandering about, he was taken up for a vagabond at Reading in Berkshire, and set in the stocks : but the school-master of the town, discovering his merit and qualities, procured his release, and supplied him with victuals and money. Afterwards he went to London ; where, endeavouring to make profelytes, he was by the care of Sir Thomas More, then lord-chancellor, seized and sent prisoner to the Tower. He had several conferences there with Sir Thomas and others. At length, being examined by the bishops sitting in St. Paul's-Cathedral, he was urged to recant his opinions : but, refusing, was condemned to be burnt, and accordingly suffered in Smithfield in 1533. His works are these : " Treatise of Purgatory.—Antithesis between Christ and the Pope.—Letters unto the faithful Followers of Christ's Gospel, written in the Tower, 1532.—Mirror, or Glafs to know thyself, written in the Tower, 1532.—Mirror, or Looking-Glafs, wherein you may behold the Sacrament of Baptism.—Articles, for which he died, written in Newgate Prison, June 23, 1533.—Answer to Sir Thomas More's Dialogues concerning Heresies.—Answer to John Fisher, Bishop of Rochester, &c." all which treatises were reprinted at London in 1573, in folio.

FUGGER (HULDRIC), an eminent person, born at Augsburg in 1526, whose family was considerable for its antiquity and riches. Yet this illustrious family, as all the genealogical writers of Germany take notice, sprung from a weaver, who in 1370 was made free of the city of Augsburg. Huldric had been chamberlain to pope Paul III. and afterwards turned Protestant. He laid out great sums in purchasing good manuscripts of ancient authors, and getting them printed ; and for this purpose he allowed for some time a salary to the famous Henry Stephens. His relations were so incensed at him for the monies he expended in this way, that they brought an action against him for it, and got him to be declared incapable of managing his affairs. He had retired to Heidelberg, where he died in 1584 ; having bequeathed his library, which was very considerable, to the elector Palatine, and a fund for the maintenance of six scholars.

FULGENTIUS (Sr.), an ecclesiastical writer, was born at Telepta, about 464. Gordianus, a senator of Carthage, being forced to fly into Italy for safety, during the persecution of Gensericus, king of the Vandals, had two children, who returned into Africa : and they, being forced away from Carthage, settled at Telepta, a city in the province of Byzacena. One of them was Claudus, the father of St. Fulgentius, who, dying unexpectedly, left his young son to the care of his widow. He was properly educated, and became well skilled in the Greek tongue. As soon as he was capable of an employ, he was made procurator or receiver

ceiver of the revenues of his province. But this employment displeased him, because of the rigour he was forced to use, for levying taxes upon the people: and therefore, notwithstanding the tears and dissuaves of his mother, he left the world, and betook himself to a religious life. The incursions of the Moors soon scattered the religious of the monastery where he was; upon which he retired into the country of Sicca, thinking to find there a place of refuge: but he was mistaken; for he met with nothing but stripes and imprisonment. Afterwards he resolved to go into Egypt; but was restrained from that voyage, by Eulalius, bishop of Syracuse, because the monks of the East had separated from the Catholic church. He consulted also a bishop of Africa, who had retired into Sicily; and this bishop advised him to return to his own country, after he had made a journey to Rome. King Theodoric was then in the city, when he arrived there, which was in 500. After he had paid his devoirs to the sepulchres of the Apostles, he returned to his own country, where he built a monastery.

Africa was then under the dominion of Thrasimond, king of the Vandals, an Arian, and a cruel enemy to the Catholics. He had forbidden to ordain Catholic bishops in the room of those who died: nevertheless, the bishops of Africa were determined to neglect his orders in that particular. Fulgentius, knowing this, and fearing lest he should be ordained, hid himself till he understood the ordinations to be over: but when he appeared, the see of Ruspa was vacant, and he was ordained bishop of it, though much against his will, in 504. Though become a bishop, he did not change either his habit or manner of living, but used the same austerities and abstinence as before. He still loved the monks, and delighted to retire into a monastery as often as the business of his episcopal function allowed him time. Afterwards he had the same fate with all the Catholic bishops of Africa, whom king Thrasimond banished into the isle of Sardinia. Though he was not the most ancient among them, yet they considered him as their head, and made use of his pen and wit upon all occasions. So great was his reputation, that Thrasimond had the curiosity to see and hear him; and, having sent for him to Carthage, he proposed to him many difficulties, which Fulgentius solved to his satisfaction: but because he confirmed the Catholics, and converted many Arians, their bishop at Carthage prayed the king to send him back to Sardinia. Thrasimond dying in 522, his son Hilderic recalled the Catholic bishops, whereof Fulgentius was one. He returned, to the great joy of those who were concerned with him, led a most exemplary life, governed his clergy well, and performed all the offices of a good bishop. He died the last day of the year 529, according to some, or 533, according to others. His works have often been printed; but the last and completest edition of them is in one volume quarto at Paris in 1684.

FULK (WILLIAM), an English divine, was born, and received the first part of his education, in London. Afterwards he was sent to St. John's-College, Cambridge, in 1555, of which he was chosen fellow in 1564. He had spent six years of this interval in the study of the law at Clifford's-Inn, agreeably to his father's humour and inclination; who was so offended at his returning to college, that he refused to grant him any supplies, although he was very rich. Fulk, however, made his way by his parts and learning. He applied himself to mathematics; to languages, oriental in particular; to divinity: and he became eminent, and published books in them all. In process of time, he was suspected of Puritanism, with which he was supposed to be infected by Cartwright, the divinity professor, and his intimate friend; and on this account was expelled his college. He took lodgings in the town, and maintained himself for some time by reading lectures. The earl of Leicester, labouring at that time to ingratiate himself with the eminent divines of all denominations and principles, as thinking they would be his best support in time of need, took Fulk under his patronage; and, in 1571, presented him to the living of Warley in Essex, and two years after to that of Didington in Suffolk. Soon after, the earl sent him to Cambridge, with a mandamus for his doctor of divinity's degree, in order to qualify him to attend, as he afterwards did, an ambassador into France. Upon his return he was made master of Pembroke-Hall, and Margaret professor of divinity, in Cambridge; and, in possession of these preferments, he died 1589. He had a wife and family. His works are numerous; written in Latin and English; levelled chiefly against the Papists; and dedicated, several of them, to queen Elizabeth and the earl of Leicester.

FULLER (NICHOLAS), a learned Englishman, was born at Southampton in 1557, and educated at the free-school in that town. He did not go directly thence to the university, but was taken into the family of the bishop of Winchester, Dr. Robert Horne; where spending some time in study, he was made at length his secretary, and afterwards continued in that office by his successor, Dr. Watson. But Watson dying also in about three years, Fuller returned home, with a resolution to follow his studies. Before he was settled there, he was invited to be tutor to the sons of a knight in Hampshire, whom he accompanied to St. John's-College, Oxford, in 1584. His pupils leaving him in a little time, he removed himself to Hart's-Hall; where he took both the degrees in arts, and then retired into the country. He afterwards took orders, became a prebendary in the church of Salisbury, and rector of Bishops-Waltham in Hampshire. He died in 1622. There were published of this learned person's at Oxford in 1616, and at London in 1617, "*Miscellanea Theologica*," lib. iv.

These miscellanies coming, as we are told, to the hands of John Drusius in Holland, excited, it seems, his envy; and put him upon charging Fuller with plagiarism, and with taking his best notes from him without any acknowledgment. But our author, knowing himself guiltless, as having never seen Drusius's works, published a vindication of himself at Leyden, in 1622, together with two more books of "*Miscellanea Sacra*." There are some manuscripts of Fuller in the Bodleian-Library at Oxford, which shew his great skill in Hebrew and in philological learning.

FULLER (THOMAS), an English historian and divine, was son of Mr. Fuller, minister of Akle in Northamptonshire, and born there in 1608. The chief assistance he had in grammar-learning was from his father, under whom he made so extraordinary a progress, that he was sent at twelve years of age to Queen's-College in Cambridge; Dr. Davenant, who was his mother's brother, being then master of it, and soon after bishop of Salisbury. He took his degrees in arts, and would have been fellow of the college: but his county being full, he removed to Sidney in the same university. He had not been long there, before he was chosen minister of St. Bennet's in the town of Cambridge. In 1631, he obtained a fellowship in Sidney-College, and at the same time a prebend in the church of Salisbury. This year also he made his first publication; and that was a divine poem, entitled, "*David's Hainous Sin, Heartie Repentances, and Heavie Punishment*," in a thin octavo.

He was soon after ordained priest, and presented to the rectory of Broad-Windsor in Dorsetshire; where he married a young gentlewoman, by whom he had one son, but lost her about 1641. During his recess at this rectory, he began to complete several works he had planned at Cambridge; but growing weary of a country parish, and uneasy at the unsettled state of public affairs, he removed to London; and distinguished himself so much in the pulpits there, that he was invited by the master and brotherhood of the Savoy to be their lecturer. In 1640, he published his "*History of the Holy War*:" it was printed at Cambridge in folio. April 13, 1640, a parliament was called, and then also a convocation began at Westminster, in Henry VII's chapel, of which our author was a member. He continued at the Savoy, to the great satisfaction of the people, and the neighbouring nobility and gentry, labouring all the while in private and in public to serve the king's interest. To this end, on the anniversary of his inauguration, March 27, 1642, he preached at Westminster-Abbey, on this text, 2 Sam. xix. 30. "Yea, let him take all, so that my Lord the King return in peace:" which Sermon being printed, gave great offence to those who were engaged in the opposition, and brought the preacher into no small danger.

April 1643, he conveyed himself to the king at Oxford, who received him gladly. As his majesty had heard of his extraordinary abilities in the pulpit, he was now desirous of knowing them personally; and accordingly Fuller preached before him at St. Mary's church. His fortune upon this occasion was very singular. He had before preached and published a sermon in London, upon the new-moulding church-reformation, which made him be censured as too hot a Royalist; and now, from his sermon at Oxford, he was thought to be too lukewarm: which can only be ascribed to his moderation, which he would sincerely have inculcated in each party, as the only means of reconciling both. However, he resolved to recover the opinion of his fidelity to the royal cause, by openly trying his fortune under the royal army: and, therefore, being well recommended to Sir Ralph Hopton in 1643, he was admitted by him, in quality of chaplain.

After the battle at Cheriton-Down, March 29, 1644, lord Hopton drew on his army to Basing-House, where he left our author; who animated the garrison to so vigorous a defence of that place, that Sir William Waller was obliged to raise the siege with considerable loss. But the war hastening to an end, and part of the king's army being driven into Cornwall under lord Hopton, Fuller, having leave of that nobleman, took refuge at Exeter; where he resumed his studies, and preached constantly to the citizens. During his residence here, he was appointed chaplain to the princess Henrietta Maria, who was born at Exeter in June 1643; and the king soon after gave him a patent for his presentation to the living of Dorchester in Dorsetshire. He continued his attendance on the princess, till the surrender of Exeter to the parliament, in April 1646; but did not accept the living, because he determined to remove to London at the expiration of the war.

When he came to London, he met but a cold reception among his former parishioners, and found his lecturer's place filled by another. However, it was not long before he was chosen lecturer at St. Clement's-Lane, near Lombard-Street; and shortly after removed to St. Bride's in Fleet-Street. In 1647, he published in 4to. "A Sermon of Assurance fourteen Years ago preached at Cambridge, since in other Places; now, by the Importunity of his Friends, exposed to public View." About 1648, he was presented to the rectory of Waltham in Essex by the earl of Carlisle, whose chaplain he was just before made. He spent that and the following year betwixt London and Waltham, employing some engravers to adorn with sculptures his copious prospect or view of the Holy Land, as from mount Pisgah; therefore called his "Pisgah-Sight of Palestine and the Confines thereof, with the History of the Old and New Testament acted thereon," which he published in 1650. It is an handsome folio, embellished with a frontispiece and many other copper-plates, and divided into five books.

books. He also employed himself in collecting some particular lives of religious reformers, martyrs, confessors, bishops, doctors, and other learned divines, foreign and domestic. To this collection, which was done by several hands, he gave the title of "ABEL REDIVIVUS," and published it in 4to. 1651.

And now, having lived above twelve years a widower, he married a sifter of the viscount Baltinglasse about 1654; and the next year she brought him a son, which, with the other before-mentioned, survived his father. In 1656, he published in folio, "The Church History of Britain, from the Birth of Jesus Christ to the Year 1648:" to which work are subjoined, "The History of the University of Cambridge since the Conquest," and "The History of Waltham-Abbey in Essex, founded by King Harold." His Church History was animadverted upon by Dr. Heylin in his "Examen Historicum;" and this drew from our author a reply: after which they had no further controversy, but were very well reconciled. He was re-admitted to his lecture in the Savoy, and restored to his prebend of Salisbury. He was chosen chaplain in extraordinary to the king; created doctor of divinity at Cambridge by a mandamus, dated August 2, 1660; and, had he lived a twelvemonth longer, would probably have been raised to a bishopric. But upon his return from Salisbury in August 1661, he brought a fever along with him, of which he died the 16th of that month. His funeral was attended by at least two hundred of his brethren; and a sermon was preached by Dr. Hardy, dean of Rochester, in which a great and noble character was given of him.

In 1662, was published in folio, with a sculpture of his effigies prefixed, his "History of the Worthies of England." This work, which was part of it printed before the author died, seems not so finished as it would probably have been, if he had lived to see it completely published. He began this history when he was chaplain to the lord Hopton, and it was sometimes his chief study, and mostly under his consideration, for near seventeen years. Besides the works mentioned in the course of this memoir, he was the author of several others of a smaller nature: as, 1. "Good Thoughts in bad Times." 2. "Good Thoughts in worse Times." These two pieces printed separately, the former in 1645, the latter in 1647, were published together in 1652. He afterwards published in 1660, 3. "Mixt Contemplations in better Times." 4. "Andronicus: or, the Unfortunate Politician. Lond. 1649," 8vo. 5. "The Triple Reconciler; stating three Controversies, viz. whether Ministers have an exclusive Power of barring Communicants from the Sacrament; whether any Person unordained may lawfully preach; and whether the Lord's Prayer ought not to be used by all Christians, 1654," 8vo. 6. "The Speech of Birds, also of Flowers, partly moral, partly mystical, 1660," 8vo. He published also a great many sermons, separately and in volumes.

FULLER

FULLER (ISAAC), an English painter of good note, had a great genius for drawing and designing history; which, however, he did not always execute with due decency, nor after an historical manner: for he was apt to modernize and burlesque his subjects, and was guilty of other extravagances, which corresponded with his temper and manners. He studied many years in France under Perrier, and understood the anatomical part of painting, perhaps equally with Michael Angelo; following it so closely, that he was very apt to make the muscles too strong and prominent. He died in London towards the end of Charles II's reign.

FULVIA, an extraordinary Roman lady, and wife of Marc Antony, who had no more of her sex than her body, for her temper and courage breathed nothing but policy and war. After the victory gained at Philippi over Brutus and Cassius by Octavius and Antony, the latter went into Asia to settle the affairs of the East. Octavius returned to Rome, where falling out with Fulvia, he could not decide the quarrel but by the sword: for this woman took arms against him in the most literal sense. She was not satisfied with retiring to Præneste, and withdrawing thither the senators and knights of her party: she armed herself in person; she gave the word to the soldiers; and made them speeches. She had two husbands before she married Antony: the first was Clodius, the great and mortal enemy of Cicero; the second Curio, who was killed in Africa on Cæsar's side, before the battle of Pharsalia. As brave, as violent, and as brutal as Antony was, he met with his master in his mistress. He had the courage at length to be in a terrible passion with Fulvia, for levying the above-mentioned war with Octavius. He treated her with so much contempt and indignation, when he returned to Rome, on that occasion, that she went into Greece, and died there of a disease occasioned by her grief.

FURETIERE (ANTONY), an ingenious and learned Frenchman, of the French academy, was born at Paris in 1620; and, after a liberal education, became eminent in the civil and canon law. He was first an advocate in the parliament; and afterwards, taking orders, was presented with the abbey of Chalivoy, and the priory of Chuines. Many works of literature recommended him to the public: but what he is chiefly known by and valued for, is his "Universal Dictionary of the French Tongue," in which he explains the terms of art in all sciences. He had not, however, the pleasure of seeing this useful work published before his death; which happened in 1688.

FURIUS, called Bibaculus, perhaps from his excessive drinking, an ancient Latin poet, was born at Cremona about the year of Rome

Rome 650, or 100 before Christ. He wrote annals, of which Macrobius has preserved some fragments. Quintilian says, that he wrote Iambics also in a very satirical strain, and therefore is censured by Cremutius Cordus in Tacitus, as a slandering and invective writer. Horace is thought to have ridiculed the false sublime of his taste; yet, according to Macrobius, Virgil is said to have imitated him in many places.

FURNEAUX (PHILIP), D. D. was born of reputable though not opulent parents, at Totness, in the county of Devon, about the latter end of Dec. 1726; had his grammar learning in the free-school of that town, first under the care of the Rev. Mr. Rowe, and afterwards under the Rev. Mr. Wills, at the same time with the late learned Dr. Kennicott, who was a few years a senior, and between whom there was in their youth a great intimacy and friendship formed, which continued through life. From Totness Dr. Furneaux came to London, to finish his education (in the expence of which he was assisted by an exhibition from the trustees of Coward's will) and studied under Mr. John Eames two years, and after Mr. Eames's decease three years more under Dr. David Jennings, completing his academical studies in 1746. He was soon after chosen assistant to the Rev. Mr. Henry Read, at the meeting-house in St. Thomas's, and, in conjunction with the Rev. Mr. Prior, joint Sunday-Evening lecturer at Salters-Hall, in the room of the Rev. Mr. Pickering. In Sept. 1753, he succeeded the Rev. Mr. Moses Lowman, as pastor of the dissenting congregation at Clapham in Surrey, which he raised to one of the most opulent and considerable amongst the Protestant Dissenters. He remained in their service upwards of 23 years, but was deprived of his capacity of usefulness in the year 1777, by the loss of his mental powers, under which deplorable malady (which we are well assured was derived from his family, and not from too close application to his studies) he continued to the time of his decease. A very handsome subscription of 100l. a year was kept up by the principal members of his church and their friends; and earl Mansfield was a handsome contributor. His library was also sold for his benefit, in 1780, by Leigh and Sotheby. About 1770, he published "Seven Letters to the Hon. Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration," to the 2d edition of which was subjoined the celebrated speech of lord Mansfield in the cause between the city and Dissenters of the House of Lords, and which Dr. Furneaux wrote from memory; but it was so correct as to receive the approbation of his lordship, who had no notes on that occasion. In 1773, he also published an "Essay on Toleration," with a particular view to an application which had then lately been made by the dissenting ministers to parliament, for relief in the

affair of subscription, without success, but which by a subsequent act they have obtained. He died Nov. 23, 1783. These tracts were his only publications, some single sermons excepted.

G.

GACON (FRANCIS), a French poet, well known by his satirical pieces against Bossuet, Rousseau, La Motte, and others, was the son of a merchant, and born at Lyons in 1667. He became a father of the oratory; obtained the poetical prize at the French academy in 1717; and died in his priory of Baillon in 1725. Among his works are "Le Poete sans fard," a satirical piece; a French translation of "Anacreon" with notes; "L'Anti-Rousseau;" "L'Homere vengé," against La Motte. Gacon also attacked La Motte, and turned him into ridicule, in a small piece, entitled, "Les Fables de M. de la Motte, traduites en vers Francois, par P. S. F. au Caffé du Mont Parnasse, &c."

GAFFARELL (JAMES), a learned French writer, was the son of Dr. Gaffarell, by Lucrece de Bermond his wife; and had his birth at Mannes in Provence about 1601. He was educated at the university of Apt in that county, where he prosecuted his studies with indefatigable industry; and, applying himself particularly to the Hebrew language and Rabbinical learning, was wonderfully pleased with the mysterious doctrines of the Cabala," and commenced author in their defence at the age of twenty-two. He printed at Paris in 1623, 4to. under the title of "The secret Mysteries of the divine Cabala, defended against the trifling Objections of the Sophists." The following year he published a paraphrase upon that beautiful ode the 137th Psalm. He began early to be inflamed with an ardent desire of travelling for his improvement in literature, wherein his curiosity was boundless.

This disposition, added to his rare talents, did not escape the notice of cardinal Richlieu, who appointed him his library keeper, and sent him into Italy, to collect the best books, in print or MS. that could be found. In 1629, he published "A Latin Version of Rabbi Elea's Treatise concerning the end of the World, with Notes; Paris, 8vo." and the same year came out his "Unheard-of Curiosities concerning the talismanic Sculpture of the Persians, the Horoscope of the Patriarchs, and the reading of the Stars." This curious piece went through three editions in the space of six months. In 1633, he was at Venice, where, among other things, he took an exact

measure of the vessels brought from Cyprus and Constantinople, that were deposited in the treasury of St. Mark, at the request of the learned Peiresc, with whom he had been long acquainted, and who had a great esteem for him. During his abode in this city, he was invited to live with M. de La Thuillerie, the French ambassador there, as a companion. He accepted the invitation, but was not content with the fruitless office of merely diverting the ambassador's leisure hours by his learned conversation. He aimed to make himself of more importance, and to do this friend some real service. He resolved therefore to acquaint himself with politics, and in that view wrote to his friend Gabriel Naudé, to send him a list of the authors upon political subjects; and this request it was, that gave birth to Naudé's "*Bibliographia Politica*." Gaffarel at this time was doctor of divinity and canon law, prothonotary of the apostolic see, and commendatory prior of St. Giles's. After his return home, he was employed by his patron, cardinal Richieu, in his project for bringing back all the Protestants to the Roman church, which he calls a re-union of religions; and to that end authorized to preach in Dauphiné against the doctrine of purgatory. To the same purpose he also published a piece upon the pacification of Christians. He survived the cardinal many years, and wrote several books besides those already mentioned. In the latter part of his life, he was employed in writing a history of the subterranean world; containing an account of the caves, grottoes, mines, vaults, and catacombs, which he had met with in thirty years travel: and the work was so near finished, that the plates were engraven for it, and it was just ready to go to the press, when he died at Sigonce, of which place he was then abbot, in his 80th year; being also dean of canon law in the university of Paris, prior of le Revest de Brouffe, in the diocese of Cisteron, and commandant of St. Omeil.

GAGNIER (JOHN), an eminent Orientalist, was a native of Paris, where he was educated; and, applying himself to study the Eastern languages, became a great master in the Hebrew and Arabic. He was trained up in the Roman-Catholic religion, but afterwards grew unsatisfied with it. Whereupon, being forced to quit his native country, he came to England, and embraced the faith and doctrine of that church, in the beginning of the 18th century. He had a master of arts degree conferred upon him at Cambridge; and, going thence to Oxford, for the sake of prosecuting his studies in the Bodleian library, he was admitted to the same degree in that university, where he supported himself by teaching Hebrew.

In 1706, he published an edition of Joseph Ben Gorion's "*History of the Jews*," in the original Hebrew, with a Latin translation, and notes, in 4to. In 1710, at the appointment of Sharp,

Sharp, archbishop of York, he assisted Grabe in the perusal of the Arabic manuscripts in the Bodleian library, relating to the Clementine Constitutions; of which the archbishop had engaged Grabe to write a treatise against Whiston's notion concerning them. In 1717, he was appointed to read the Arabic lecture at Oxford, in the absence of the professor Wallis; and, in 1723, published Abulfeda's "*Life of Mohammed*," in Arabic, with a Latin translation and notes, at Oxford, in fol. He also prepared for the press the same Arabic author's geography; to which end he printed proposals for a subscription, but the attempt proved abortive for want of encouragement. Gagnier had before this inserted Graves's Latin translation of Abulfeda's description of Arabia, together with the original in the third volume of Hudson's "*Geographiæ veteris scriptores Græci minores*," in 1712, 8vo. Our author was afterwards chosen Arabic professor, in the room of Mr. Wallis, and continued to read that lecture with applause till his death.

GAGUINUS (ROBERT), a French historian, was born at Calline. He had his education at Paris, where he took a doctor of laws degree; and the reputation of his parts and learning became so great, that it advanced him to the favour of Charles VIII. and Lewis XII. by whom he was employed in several embassies to England, Germany, and Italy. He was keeper of the royal library, and general of the order of the Trinitarians. He died in 1502. He was the author of several works; the principal of which is, a history in eleven books "*De gestis Francorum*," from 1200 to 1500.

GAINSBOROUGH (THOMAS), one of the most celebrated painters of the age, was born at Sudbury, in Suffolk, in the year 1727. His father, a clothier, at his entrance into life, was possessed of a decent competency; which was afterwards lessened, by a large family and a too liberal heart. His son, the subject of this article, discovered very early a genius for painting. The woods of Suffolk were his academy, and nature was his preceptor. In these sylvan scenes would he spend his mornings; sketching some aged oak, a meandering brook, a group of cattle, a cottage, or any rural object that struck his fancy. From delineating objects, he proceeded to colouring; and, after painting several landscapes, from the age of ten to twelve, he left Sudbury in his 13th year, and went to London, where, by the assistance of his father, the powers of his genius, his modest deportment, and the elegance of his person, he obtained many friends; and, by attending a drawing academy, he greatly improved his natural talents.

Our young painter married when he was only nineteen, and removed to Ipswich, where he resided in a house of six pounds a year. At this time, his great powers were neither known to himself

nor to his neighbours. Mr. Thicknesse, then lieutenant-governor of Landguard-Fort, appears to have been the first that discovered his genius. Mr. Gainborough, one day, seeing a country fellow, with a slouched hat, looking wishfully over his garden-wall at some wind-fall pears, caught up a bit of board, and painted him so admirably well, that the board was shaped out, and the figure set upon a wall, in the garden of the late Mr. Craighton, then printer of the Ipswich Journal. Here the melancholy-looking figure (for such it was) attracted the notice of Mr. Thicknesse, and led many to speak to it as to a reality. Soon after, Mr. Thicknesse employed the ingenious youth to paint him a perspective view of the fort, with the royal yachts passing it, in one of the late king's visits to Hanover. When it was finished, highly to his satisfaction, Mr. Thicknesse asked the excellent artist the price; who modestly answered, that he hoped fifteen guineas would not be thought too much, as it was a large landscape. Mr. Thicknesse assured him that it was not; being confident that it was worth double the sum. Soon after, Mr. Gainborough was induced by Mr. Thicknesse and several of his friends, to try his talents in portrait-painting at Bath, where Mr. Thicknesse commonly resided in the winter. Here business came in so fast, at five guineas a head, that though he did not much mend in his colouring and style, he was obliged to raise his price to forty guineas for a half length, and one hundred for a full one. In 1774, he removed to London, and took a house of good a year rent in Pall-Mall, where his merit at length engaged the attention of his majesty. He died at his house, August 2, 1788, of a wen which grew internally in the neck, so large as to obstruct the passages. He was buried at Kew, according to his own request.

GALE (JOHN), a learned divine, and an eminent preacher among the Baptists, was born May 26, 1680, at London. His father was a citizen of good repute; and observing the natural turn of his son to be from his infancy grave and composed, he resolved to breed him up to the pulpit. He spared no cost in his education, and the boy's diligence was such, that he became not only master of the Latin and Greek, but of the Hebrew language also; at the age of seventeen, he was sent to Leyden, to finish what he had so happily begun.

Soon after his arrival there, he received the news of his mother's death; and, being sensible that this would hasten his return home, he made it a spur to his industry; and so surprising was his progress in academical learning, that he was thought worthy of the degrees of master of arts and doctor of philosophy in his 19th year, and accordingly received those honours in 1699, having performed the usual exercises with universal applause.

Thus

Thus honoured at Leyden, he went thence to Amsterdam, where he continued his studies under professor Limborch. At the same time, he contracted an acquaintance with John Le Clerc, took all opportunities of visiting him, settled a correspondence with him, and became afterwards a zealous as well as able defender of his character. Upon his return home, he resumed his studies with equal ardor; and, improving himself particularly in the oriental languages, obtained thereby a critical skill in the books of the Old and New Testament. He had not been above four years thus employed, when the university of Leyden sent him an offer of his doctor's degree in divinity, provided he would assent to the articles of Dort; but he refused that honour, on the principle of preserving a freedom of judgment. "Wall's defence of Infant Baptism," coming out in less than two years after, proved an occasion of Gale's exerting his talents in several letters written in 1705 and 1706; and they were handed about in manuscript several years, till, being uniformly commended by all of every persuasion who saw them, he consented to make them public in 1711, under the title of, "Reflections on Mr. Wall's History of Infant Baptism." He was five and thirty years of age before he began to preach constantly and statedly, when he was chosen one of the ministers of the Baptist congregation in Paul's-Alley near Barbican.

As he was little satisfied with the doctrines of the established church, so he was zealous in maintaining and propagating those notions which he thought authorized by primitive antiquity. In this spirit, he was chairman to a Society, as it was called, for promoting primitive Christianity, from July 3, 1715, to Feb. the 10th following. This society met every week, at what they called the primitive library, at Mr. Whiston's house in Cross-Street, Hatton-Garden; none of them shewed a more steady, warm, and conscientious disposition than Dr. Gale, or discovered more willingness to contribute, to the utmost of his power, to extinguish all disputes among Christians. But it ought not to be concealed, that all these wishes and professions, for universal amity and a general comprehension, were made with this remarkable reserve, that his own particular principle of universal religious liberty should be established; which he firmly adhered to at all times, and in all views, having, like his brethren, fixed his opinion unalterably, that such a liberty was essentially necessary to the peace of the church. In this temper, at a synod of the Dissenting divines at Exeter in 1719, he voted against imposing unscriptural subscriptions; which was his fundamental principle with regard to church government, from which he was not to be moved. In the midst of many great and useful designs, he was seized with a fever, Dec. 1721; of which, after an illness of about three weeks, he died in his 42d year. In his person, he was rather
taller

taller than the common size, and of an open pleasant countenance; in his temper, of an easy and affable behaviour; in his manners and morals, cheerful without levity, having a most perfect command over his passions.

GALE (THEOPHILUS), a learned divine among the Non-conformists, was born in 1628, at King's-Teignton in Devonshire, where his father Dr. Theophilus Gale was then vicar, with which he likewise held a prebend in the church of Exeter. Being descended of a very good family in the west of England, his education was begun under a private preceptor, in his father's house, whence being sent to a grammar-school in the neighbourhood, he made a great proficiency in classical learning, and was removed to Oxford in 1647. He was entered a commoner in Magdalen-College, and appointed a demy of his college in 1648. He was recommended to the degree of bachelor of arts, Dec. 1649, by the commissioners, long before the time appointed for taking that degree by the statutes of the university. He was chosen fellow of his college in 1650, in preference to many of his seniors, who were set aside to make room for him. He commenced master of arts June 18, 1652, and being encouraged to take pupils, he soon became an eminent tutor.

In the mean time he continued to prosecute his own studies with vigour; and choosing divinity for his profession, he applied himself particularly to that study; and undertook his most arduous and painful work, "The Court of the Gentiles," which from this time became the principal object of his theological researches for many years. However, fond as he was of this design, he did not suffer it to prejudice the more immediate duties of his function. He had now dedicated himself to the priesthood, and resolved to exert all his talents in discharging the several duties of that office. In this view, a good part of his time was laid out for the demands of the pulpit; and his discourses from thence were so many conspicuous proofs of his distinguished piety and learning. He was invited to Winchester, and became a stated preacher in 1657; in this station he continued for some years, generally admired and esteemed, both for his excellent sermons and his exemplary life and conversation. But, being bred up in puritanical principles, he was unalterably devoted to them; so that upon the re-establishment of the church by Charles II. he could not prevail with himself to comply with the Act of Uniformity in 1661, and, rather than violate his conscience, chose to suffer all the penalties of the law.

Thus excluded from the public service of his function, and deprived of his fellowship at Oxford, he found friends among his own party, and was taken into the family of Philip, lord Wharton, in quality of tutor to his two sons. In 1665, he returned to England with his pupils, and attending them home to their father's

father's seat at Quainton in Buckinghamshire, continued in the family till 1666: when, being released from this employ, he set out thence for London, and was struck on the road with the dreadful sight of the city in flames. The first shock being over, his papers came immediately into his thoughts. These were his greatest treasure, and at his going to France he had committed them to the care of a particular friend in London. The concern he felt for his friend, as well as his own effects, naturally prompted him to inquire of almost all he met, whether such a street, naming the place where his friend lived, was in danger? To which they very uniformly answered, that it was burnt to the ground. It was not long before he met with his friend; and having received from him a detail of this dreadful calamity, with this alleviating circumstance, however, that by timely and vigorous precautions he had happily saved a good part of his effects, particularly his desk which contained his papers. This encouraged him to prosecute his favourite work, "The Court of the Gentiles." In the mean time he did not neglect any part of his duty as a minister, though deprived, he became assistant to Mr. John Rowe, his countryman, a conventicler, who had then a private congregation in Holborn; and he continued in that station till the death of his principal, Oct. 12, 1677, when Mr. Gale was chosen to succeed him, together with Mr. Samuel Lee, his assistant.

As soon as his "Court of the Gentiles" was finished, the press being then under some restraint, he applied, as being a member of the university, to Dr. Fell, the vice-chancellor, for his licence, who readily granted it. Thus all obstacles being removed, the first part (for our author determined to publish it in parts) came out at Oxford in 1669, 4to. and, being received with great applause, was followed by the other three, the last of which came out in 1677.

But this work, large and laborious as it was, did not prove sufficient to employ his spare hours: notwithstanding the constant attendance upon his duty as a pastor of the Conventicle in Holborn, he found time to write several other pieces in this interval, which are, 2. "The true Idea of Jansenism, 1669." 4to. with a large preface by Dr. John Owen. 3. "Theophilus, or a Discourse of the Saints' Amity with God in Christ, 1671." 8vo. 4. "The Anatomy of Infidelity, &c. 1672." 8vo. 5. "A Discourse of Christ's coming, &c. 1673." 8vo. 6. "Idea Theologiæ tam contemplativæ quam activæ ad formam S. S. delineata, 1673." 12mo. 7. A sermon, entitled, "Wherein the Love of the World is inconsistent with the Love of God, 1674;" and in the supplement to the morning exercise at Cripplegate. 8. "Philosophia generalis in duas partes determinata, &c. 1676," 8vo. 9. "A Summary of the two Covenants." 10. "The Life and Death of Thomas Tregolle, Minister of the Gospel at Milar and Mabe in

in Cornwall, with his Character," 1671. This last the author kept concealed. In 1678, he published proposals for printing by subscription, "*Lexicon Græci Testamenti Etymologicon Synonymum sive Glossarium et Homonymum.*" But he was prevented from carrying it further by his death; which happened in March that year, when he was not quite fifty.

GALE (THOMAS), celebrated for his knowledge of the Greek language and antiquities, and descended from a family considerable in the North and East Riding of Yorkshire, was born in 1636, at Scruton in that county. He was sent to Westminster-School, and, being admitted king's-scholar there, was elected to Trinity-College, Cambridge, and became fellow of that society. He became B. A. in 1656; M. A. in 1662. In the prosecution of his studies, he applied himself to classical and polite literature, and his extraordinary proficiency therein procured him early a seat in the temple of Fame. His knowledge in the Greek tongue recommended him in 1666, to the Regius Professorship of that language in the university; and his majesty's choice was approved by the accurate edition which he gave of the ancient mythologic writers, as well physical as moral, in Greek and Latin, published at Cambridge in 1671, 8vo. This brought his merit into public view; and the following year he was appointed head master of St. Paul's-School in London; soon after which, by his majesty's direction, he drew up those inscriptions which are to be seen upon the Monument, in memory of the dreadful conflagration in 1666, and was honoured with a present of plate made to him by the city. His excellent conduct and commendable industry in the school, abundantly appeared from the great number of persons eminently learned who were educated by him. And, notwithstanding the fatigue of that laborious office, he found time to publish new and accurate editions of several ancient Greek authors.

He accumulated the degrees of B. and D. D. in 1675, and June 7. 1676, was collated to the prebend Consumpt. per mare in the cathedral of St. Paul. He was also elected into the Royal-Society, of which he became a very constant and useful member, was frequently of the council, and presented them with many curiosities; and in 1685, the society having resolved to have honorary secretaries, who would act without any fee or reward, Dr. Gale was chosen with Sir John Hoskyns into that office, when they appointed the celebrated Halley for their clerk-assistant, or under-secretary, who had been a distinguished scholar of our author's at St. Paul's-School, Dr. Gale continued at the head of this school with the greatest reputation for twenty-five years, till 1697, when he was promoted to the deanry of York; and being admitted into that dignity Sept. 16, that year, he removed thither. On his admission, finding the dean's right to be a canon-residentary

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called in question, he was at the expence of procuring letters patent in 1699, to annex it to the deanry, which put the matter out of all dispute. On his removal from London, he presented to the new library, then lately finished at his college in Cambridge, a curious collection of Arabic manuscripts.

Having possessed this dignity little more than four years and a half, he died in the deanry-house, April 8, 1702, and was interred in the middle of the choir of his cathedral. Over his grave is a black marble with an inscription.

Dr. Gale married Barbara, daughter of Thomas Pepys, Esq. of Impington, in the county of Cambridge, who died in 1689, and by whom he had three sons and a daughter, of whom see the following articles. To his eldest son he left his noble library of choice and valuable books, besides a curious collection of many esteemed manuscripts, a catalogue of which is printed in the "Catalogus MStorum Angliæ & Hiberniæ," III. p. 185. His publications, which are various, prove he was a learned divine and well versed in historical knowledge.

GALE (ROGER), Esq; F. R. and A. SS. eldest son of the Dean, was educated at Trinity-College, Cambridge, in 1691, made scholar of that house in 1693, and afterwards fellow (being then B. A.) in 1697. He was possessed of a considerable estate at Scruton in Yorkshire, now in the possession of his grandson, Henry Gale, Esq. and represented North-Allerton, in that county, in the first, second, and third parliament of Great-Britain, at the end of which last he was appointed a commissioner of excise. He was the first vice-president of the Society of Antiquaries, and treasurer to the Royal-Society. Though he was considered as one of the most learned men of his age, he only published the following books: 1. "Antonini Iter Britanniarum Commentariis illustratum Thomæ Gale, S. T. P. nuper Decani Ebor. Opus posthumum revisit, auxit, edidit R. G. Accessit Anonymi Ravennatis Britannæ Chorographia, cum autographo Regis Galliæ MS^o, & codice Vaticano collata: adjiciuntur conjecturæ plurimæ, cum nominibus locorum Anglicis, quotquot iis assignari potuerint. Lond. 1709." 4to. 2. "The Knowledge of Medals, or Instructions for those who apply themselves to the Study of Medals both ancient and modern, by F. Jobert," translated from the French, of which two editions were published without his name; one of them in 1697, the other in 1715, 8vo. 3. "Registrum Honoris de Richmond, Lond. 1722." folio. Some fugitive pieces of his are in Leland's Itinerary, Philosophical Transactions, Gentleman's Magazine, Archæologia, &c. &c. He died at Scruton, June 25, 1744, in his 72d year, universally esteemed, and much lamented by all his acquaintance; and left all his MSS. by will, to Trinity-College, Cambridge, and his cabinet of Roman coins to the public library

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there, with a complete catalogue of them drawn up by himself. He married Henrietta, daughter of Henry Raper, of Ealing, Esq. who died in 1720, by whom he had Roger-Henry, born in 1740, admitted fellow-commoner of Sydney-College, who by Catharine, daughter of Christopher Crow, of Kipling, Esq. left issue Catharine, born in 1741; Roger, born in 1743; and Samuel, born in 1751, who was admitted, about the year 1769, fellow-commoner of Trinity-College, but in 1770 removed to Ben'et.

GALE (CHARLES), the dean's second son, was admitted pensioner of Trinity-College in 1695, and scholar of the house, April 23, 1697. He was afterwards rector of Scruton, and died in 1738, having married Cordelia, daughter of Mr. Thomas Thwaits, of Burrel, who died in 1721, leaving four sons, of whom the eldest, Thomas Gale, M. A. succeeded to his father's rectory in 1738, and that of West-Rumton in the same county in April 1742, and died July 7, 1746.

GALE (SAMUEL), the youngest of the dean's sons, was born in the parish of St. Faith, near St. Paul's, London, Dec. 17, and baptised Dec. 20, 1682; Samuel Pepys, Esq. being one of his godfathers. He was educated at St. Paul's-School, when his father was master there, and intended for the University; but his elder brother, Roger, being sent to Cambridge, and his father dying in 1702, he was provided for in the Custom-House, London, and at the time of his death was one of the land-surveyors there. He was one of the revivers of the Society of Antiquaries in 1717, and their first treasurer. On resigning that office, 1739-40, he was presented by them with a silver cup.

He was a man of great learning and uncommon abilities, and well versed in the antiquities of England, for which he left many valuable collections behind him; but printed nothing in his lifetime, except "A History of Winchester-Cathedral, London, 1715," begun by Henry, earl of Clarendon, and continued to that year, with cuts. He died of a fever, Jan. 10, 1754, at the age of 72, universally esteemed, at his lodgings the Chicken-House at Hampstead, and was buried Jan. 14, by Dr. Stukeley, in the new burying-ground near the Foundling-Hospital belonging to St. George's parish, Queen-Square, of which Dr. Stukeley was rector. His very valuable library, and fine collection of prints, were sold by auction in 1754. Mr. Gale dying a bachelor and intestate, administration of his effects was granted to his only sister Elizabeth, who in 1739 became the second wife of Dr. Stukeley, and died before her husband, leaving no children. By that means all her brother's MSS. papers, &c. fell into Dr. Stukeley's hands; after whose death, Dr. Ducarel came into possession of several of them.

GALEANO (JOSEPH), a physician of great repute at Palermo; and not for skill and learning in his profession only, but for his taste also and knowledge of theology, mathematics, poetry, and polite literature in general. There are several works of his, in Italian, upon different maladies; and some also in Latin, particularly "*Hippocrates Redivivus paraphrasibus illustratus.*" We owe to him also a collection of little pieces of the Sicilian Poets, in five volumes. He died in 1675.

GALEN (CLAUDIAN), after Hippocrates, prince of the Greek physicians, was a native of Pergamus in the Lesser Asia, where he was born about A. D. 131, in the reign of the emperor Adrian. His father, whose name was Nicon, had the character of a very worthy gentleman, and was possessed of an ample fortune. He was also well versed in polite literature, understood philosophy, astronomy, and geometry, and had taste and skill in architecture. Thus qualified, he spared no cost or pains in his son's education, and took the trouble himself to instruct him in the first rudiments of learning; after which he procured him the best masters of the age, both in philosophy and eloquence. He began his studies in the school of the Stoics, and passing thence to that of the Academics, proceeded to the Peripatetics, and then looked into the gardens of Epicurus. The lectures, in the three former, he attended with diligence and delight, treasuring up their precepts for his use; but the Epicurean doctrines were not at all relished by him. Reviewing the whole, he seems to have fixed his choice upon Aristotle; though we sometimes find him not sparing the memory of that father of philosophy, who, he would make us believe, borrowed the foundest parts of his physics from Hippocrates.

Thus grounded in the school and university learning of those times, he chose physic for his profession, being determined thereto by a dream which his father had a little before his death. In this pursuit, he put himself two years afterwards under a disciple of Athenæus, founder of that which is called the Pneumatic sect. And as their practice was founded upon a few principles easily understood, they rejected philosophy as of no use at all in medicine. Upon that principle, this first master of Galen was so far from thinking logic to be a necessary preparative for the study of his profession, that he did not scruple even to glory in his ignorance of that art. But this behaviour gave great disgust to his scholar, who thereupon left him, and applied himself to several other masters of each sect indiscriminately. Herein following the same method he had taken in philosophy, he appropriated whatever he judged of service to him, without regard to parties: yet, in general, preferred the Dogmatists, and especially their founder, Hippocrates, greatly above the rest.

Having exhausted all the sources of literature to be found at home, he resolved to travel abroad, in order to improve himself among the most able physicians in all parts; he went first to Alexandria, where he continued some years, induced thereto by the then flourishing state of the arts and sciences there. From thence he passed into Cilicia; and, travelling through Palestine, visited the isles of Crete and Cyprus, and other places. Among the rest, he made two voyages to Lemnos, on purpose to view and examine the Lemnian earth, which was spoken of at this time as a considerable medicine. In the same spirit he went into the lower Tyria, to get a thorough insight into the true nature of the Opopobalsamum, or balm of Gilead. Having completed his design, he returned home by the way of Alexandria.

He was now only twenty-eight years of age, yet had made some considerable advances towards improving his art. For instance, he had acquired a particular skill in the wounds of the nerves, and was possessed of a method of treating them never known before. The pontiff of Pergamus gave him an opportunity of trying his new method upon the gladiators, and he was so successful that not a single one perished by any wounds of this kind. Thus it appears, that Galen studied, understood, and practised surgery, as well as physic. He had been four years at Pergamus, exercising his faculty with unrivalled fame, when, being made uneasy by some seditious disturbances, he quitted his country and went to Rome, resolving to settle in that grand capital. But the many proofs of his superior skill, added to the respect shewn him by several principal personages, created him so many enemies among his brethren of the faculty, that he found it necessary to quit the city, after a residence there of about four or five years; consequently, he was about thirty-three when he returned to Pergamus. He had not been there long, when the emperors Marcus Aurelius and Lucius Verus, who had heard of his fame, sent for him to Aquileia, where they resided at that time. He was no sooner arrived in this city, than the plague, which had shewn itself a little before, broke out with fresh and greater fury, so that the emperors were obliged to remove, attended with a very small retinue. Lucius died on the road, but his corpse was carried to Rome; and our physician found means, though not without some trouble, to follow soon after. He had not been long returned, when Marcus acquainted him with his intention to take him in his train to Germany; but Galen excused himself, alleging, that Æsculapius, for whom he had a particular devotion, ever since the God cured him of a mortal imposthume, had advertised him in a dream never to leave Rome again. The emperor yielding to his solicitations, he continued in the city; and it was during the absence of Marcus that he composed his celebrated treatise, "*De usu partium*," and some others.

All this while the faculty still retained their old grudge, and persecuted him continually, insomuch that he was apprehensive of some design against his life, and frequently retired to a country-house, where Commodus the emperor's son resided. That prince was then under the tuition of Pitholaus, to whom the emperor had given orders, if his son should be taken ill, to send for Galen. This order gave our physician an opportunity of attending the prince in a fever, which appeared very violent on the first access. He had the good fortune to remove the disease, and the following elogium was made by Faustina the princess. "Galen," says she, "shews his skill by the effects of it, while other physicians give us nothing but words." He also cured Sextus, another of Marcus's sons, and predicted the success, against the opinion of all his colleagues. The emperor, after his return from the German expedition, was suddenly seized in the night with the gripes, which, being followed by a great flux, threw him into a fever. The doctors mistook the cause of the emperor's malady, and, to their great mortification, were rectified by Galen.

Thus distinguished above his contemporaries, did this prince of physicians continue to practise at Rome, the capital of the world, till he was obliged to submit to fate like other mortals. His death happened A. D. 201, in his 70th year; he had usually enjoyed a perfect state of health, the effect of observing a strict regimen both in diet and exercise: for, being subject to frequent disorders in his younger days, he studied his own constitution, and having fixed the methods of preserving it, followed them strictly. He was so much respected by the ancient writers, that he is frequently entitled, "a divine man."

GALILEI (GALILEO), a most eminent astronomer and mathematician, inventor of the telescope, and particularly distinguished by the title of *Lynceus*, was the son of Vincenzo Galilei, a nobleman of Florence, not less distinguished by his quality and fortune, than conspicuous for his skill and knowledge in music; about some points in which science he maintained a dispute with the famous Zarlinas. His wife brought him this son, Feb. 19, 1564, either at Pisa, or, which is more probable, at Florence. He was bred very indifferently, no great care being taken to provide him proper masters of any note; but the natural vigour of his parts supplied the want of instructions. The father performing well upon the lute, and having some skill in mathematics, the son followed his example, and made himself master of both: the former was an elegant amusement to refresh his mind when fatigued with the study of the latter, to which he was led, both by genius and inclination, to make the principal and indeed the sole view of his life. He needed no directions where to begin. Euclid's *Elements* was well known to be the best foundation in this science. He, therefore,

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set out with reading that treatise; and proceeded thence to such authors as were in most esteem, ancient and modern. He made himself so much a master in this way, that, in 1592, he was appointed professor of mathematics in the university of Padua, where he spoke his inaugural speech, Dec. 7, that year: soon after which, out of an esteem for his genius and erudition, he was recommended to the friendship of Tycho Brache. He had already, even long before 1686, written his "Mechanics," or a treatise of the benefits derived from that science, and from its instruments, together with a fragment concerning Percussion; as also his "Balance," wherein, after Archimedes's problem of the crown, he shewed how to find the proportion of alloy, or mixed metals, and how to make the said instrument. These he had read to his pupils, at his first coming to Padua, in 1593.

While he was professor at Padua, visiting Venice, then famous for the art of making glass, he heard that in Holland there had been invented a glass, through which very distant objects were seen as distinctly as those near at hand. This notice was sufficient for Galileo; his curiosity was raised; and put him upon considering what must be the form of such a glass, and the manner of making it. The result of his inquiry was the invention of the telescope, produced from this hint, without having seen the Dutch glass. All the discoveries he made in astronomy were easy and natural consequences of this invention, which opening a way, till then unknown, into the heavens, thereby gave that science an entirely new face. One of his first discoveries was, four of Jupiter's satellites, which he called the Medicean stars or planets, in honour of Cosmo II. grand-duke of Tuscany, who was of that noble family. Cosmo sent for our astronomer from Padua, and made him professor of mathematics at Pisa, with a very handsome stipend, in 1611; and the same year, soon after inviting him to Florence, gave him the post and title of principal philosopher and mathematician to his highness.

Having observed some solar spots in 1612, he printed that discovery the following year at Rome; in which, and in some other pieces, he ventured to assert the truth of the Copernican system, and brought several new arguments to confirm it. This startled the jealous eye of the Jesuits, who thereupon procured a citation for him to appear before the Holy-Office at Rome, in 1615; where he was charged with heresy. He was detained in the Inquisition, till Feb. 1616, on the 25th of which month sentence was passed against him; whereby he was enjoined to renounce his heretical opinions, and not to defend them either by word or writing, nor even to insinuate them into the mind of any person whatsoever; and he obtained his discharge only by a promise to conform himself to this order. Galileo, following the known maxim, that forced oaths and promises are not binding to the conscience, went on,
making

making further new discoveries in the planetary system, and occasionally publishing them with such inferences and remarks as necessarily followed from them, notwithstanding they tended plainly to establish the truth of the above-mentioned condemned propositions.

He continued many years confidently in this course, no juridical notice being taken of it; till he had the presumption to publish at Florence his "*Dialogi della due massime Systeme del mondo, Tolemaico et Copernicano*, in 1632." Here was matter enough to set the holy brotherhood in a flame. Accordingly, he was again cited before the Inquisition at Rome: the congregation convened; and, in his presence, pronounced sentence against him and his books. They obliged him to abjure his errors in the most solemn manner, committed him to the prison of their office during pleasure, and enjoined him, as a saving penance for three years, to repeat once a week the seven penitential psalms; reserving, however, to themselves the power of moderating, changing, or taking away altogether, or in part, the above-mentioned punishment and penance. Upon this sentence he was detained a prisoner till 1634, and his "*Dialogues of the System of the World*" were burnt at Rome.

He lived ten years after this, seven of which were employed in making still further discoveries with his telescope; but, by continual application to that instrument, added to the damage he received in his sight from the nocturnal air, his eyes grew gradually weaker, till he became totally blind in 1639. He bore this great calamity with patience and resignation, worthy of a philosopher, and devoting himself to constant meditations, prepared a large collection of materials; and began to dictate his own conceptions, when, by a distemper of three months continuance, wasting away by degrees, he expired at Arcetri near Florence, Jan. 8, 1642, in his 78th year, and was privately buried. He took great delight in architecture and painting, and designed extremely well. He played admirably on the lute; and as often as he spent any time in the country, he took great pleasure in husbandry. He was the author of several noble and useful inventions and discoveries both in astronomy, geometry, and mechanics. Though of a venerable aspect, he was pleasant and free.

He wrote a great number of treatises, several of which were published, with others in defence of his doctrine and observations, in a collection by signor Menoleffi, under the title of "*L'Opera di Galileo Galilei Lynceo*." Some of these, with others of his pieces, were translated into English.

GALLAND (ANTONY), a learned antiquary of France, member of the Academy of Inscriptions, and professor of Arabic in the Royal-College at Paris, was born of poor parents at Rollo, a little town of Picardy, in 1646. After having laid the foundation

tion of learning at Noyon, he went to Paris to perfect it. There he learned Hebrew and the Oriental languages; and afterwards made a long voyage into the East, where he acquired an uncommon knowledge of the manners and of the doctrines of the Mahometans. He returned to his own country, and was made Arabic professor in 1709; but did not live many years after, his death happening at Paris in 1715. He was the author of several works, the principal of which are, 1. "An Account of the Death of Sultan Osman, and of the Coronation of the Sultan Mustapha." 2. "A Collection of Maxims and Bon Mots drawn from the Oriental Writers." 3. "A Treatise upon the Origin of Coffee." 4. "Arabian Tales." All these pieces are in French. He was the author also of many curious dissertations upon some scarce medals, which have been highly commended. He had likewise prepared a translation of the Alcoran, with notes; and a system of the Mahometan Theology, more exact than any that has yet appeared: but he did not live long enough to publish them.

GALLIGAI (LEONORA), a lady very memorable in French history, was the daughter of a joiner, and Mary de Medicis's nurse. That princess loved her tenderly, and carried her with her into France, when she went thither in 1606, to be married to Henry IV. Galligai, under the title of bed-chamber woman to that queen, governed her just as she pleased. She was extremely ugly, but had an infinite deal of wit and artifice. She married Concino Concini, afterwards marshal d'Ancre, who was also a native of Florence, and came into France with Mary de Medicis. He was at first only gentleman in ordinary to that princess; but afterwards became her master of the horse, and raised himself prodigiously by Galligai's means. This couple made it their business to foment the discord between the king and queen; and their tale-bearing and artifices were the cause of the domestic jars which made life so bitter to Henry IV. After that prince's death, they found it still more easy to govern their mistress: they glutted themselves with riches and places, and were puffed up with the most monstrous and unheard-of pride.

Concini, a little after the death of Henry IV. bought the marquise of Ancre in Picardy. He was governor of Amiens, Peronne, Roie, and Montdidier. He became first gentleman of the king's bed-chamber, and afterwards marshal of France. His ambition was excessive. He never went abroad without having two hundred gentlemen about him, besides the men to whom he gave wages, and whom he used to call his thousand livres poltroons. In short, there was no doubt, he aimed to have all things at his disposal: for he removed the wisest heads from the king's council, and filled their places with his own creatures. Lewis XIII. at length weary of these disorders, was easily convinced by De Luines, that
there

there was no way to remedy them, but by killing him; and, accordingly, a commission for that purpose was given to Vitri, a captain of the guard, who had him dispatched by pistols, on the draw-bridge of the Louvre, April 24, 1617. The day after his burial, his body was torn out of the grave by the mob, who used it in the most ignominious manner. They dragged it up and down the streets; and then hung it by the heels on a gallows, which the deceased had caused to be set up for those who should speak ill of him. They cut him in a thousand pieces.

The marshal's wife, Galligai, received the news of her husband's death in a manner which shewed them to be more united by interest than by affection. She did not shed a tear; and her first care was to conceal her jewels. She put them into the matting of her bed; and, causing herself to be undressed, got into bed: but the provost's men, who went into her chamber to search for them, made her get up, and found them. She behaved with much assurance, as if she apprehended no danger; and even said, that she hoped to be taken into favour again. But she was carried to the Bastille, and afterwards committed to the Conciergerie, or prison of the parliament; by which court she was tried, and condemned to be beheaded and burnt to ashes; which sentence she underwent with great constancy, July 8, 1617.

GALLOIS (JOHN), a learned Frenchman, was born of a good family, at Paris, in 1632. He understood divinity, ecclesiastical and profane history, philosophy, mathematics, the oriental, together with the Italian, Spanish, English, and German languages: in short, he was an universal scholar. He is now memorable chiefly for having been the first who published the *Journal des Scavans*, in conjunction with M. de Sallo, who had formed the design of this work. The first journal was published, Jan. 5, 1665: but these gentlemen played the critics so rigorously, and censured the new books with so much severity, that the whole tribe of authors rose up against their work, and effectually cried it down. De Sallo abandoned it entirely, after having published a third journal in March following; Gallois was determined to continue it, yet did not send out a fourth journal till Jan. 1666, and then in an humble manner. This, and the protection shewn by the minister Colbert, who was greatly taken with the work, gradually reconciled the public to what it at first was extremely prejudiced against. Gallois continued his journal to the year 1674; when more important occupations obliged him to drop it, or rather to turn it over to somebody else. Colbert had taken him into his house the year before, with a view of being taught Latin by him; and the minister of state, it is said, took most of his lessons in his coach, as he journeyed from Versailles to Paris. Gallois had been made member of the Academy of Sciences in 1668, and of the French Academy in 1673.

He lost his patron in 1683; and then, being at liberty, was first made librarian to the king, and afterwards Greek professor in the Royal-College. He died in poor circumstances in 1707; and, in 1710, was printed at Paris a catalogue of his books, consisting of upwards of 12,000 volumes.

GALLUS (CORNELIUS), an ancient Roman poet, and person of distinction, was born at Frejus, then called Forum Julium, in France. He was the particular favourite of Augustus Cæsar, who made him the governor of Egypt, after the death of Antony and Cleopatra; but he was guilty of such mal-administration in his government, that he was condemned to banishment, and to lose his estate. This disgrace grieved him so, that he put an end to his life, in the year of Rome 728 (seven years before Virgil) when he was about forty-three years of age.

GALLY (HENRY), born at Beckenham in Kent, in August 1696, was admitted pensioner of Ben'et-College, under the tuition of Mr. Fawcett, May 8, 1714, and became scholar of the house in July following. He took the degree of M. A. in 1721, and was upon the king's list for that of D. D. to which he was admitted April 25, 1728, when his majesty honoured the university of Cambridge with his presence. In the year 1721 he was chosen lecturer of St. Paul's, Covent-Garden, and instituted the same year to the rectory of Wavenden, or Wanden, in Buckinghamshire. The lord-chancellor king appointed him his domestic chaplain in 1725, preferred him to a prebend in the church of Gloucester in 1728, and to another in that of Norwich about three years after. He presented him likewise to the rectory of Ashney, alias Ashton, in Northamptonshire, in 1730; and to that of St. Giles's in the Fields, in 1732; his majesty made him also one of his chaplains in ordinary in October 1735. Dr. Gally died August 7, 1769. He was the author of, 1. "Two Sermons on the Misery of Man, preached at St. Paul's, Covent-Garden, 1723," 8vo. 2. "The Moral Characters of Theophrastus, translated from the Greek, with Notes, and a Critical Essay on Characteristic Writing, 1725," 8vo. 3. "The Reasonableness of Church and College Fines asserted, and the Rights which Churches and Colleges have in their Estates defended, 1731," 8vo. This was an answer to a pamphlet called "An Inquiry into the Customary Estates and Tenants of those who hold Lands of Church and other Foundations by the Tenure of three Lives and twenty-one Years. By Everard Flectwood, Esq." 8vo. 4. "A Sermon before the House of Commons, upon the Accession, June 11, 1739," 4to. 5. "Some Considerations upon Clandestine Marriages, 1750," 8vo. This was much enlarged in a second edition the year following. 6. "A Dissertation against pronouncing the Greek Language according

cording to Accents," 1754, 1755, 8vo. 7. "A Second Dissertation," on the same subject, 8vo.

GAMBOLD (JOHN), a truly primitive Christian, and a bishop among the Moravian brethren, was born near Haverfordwest in South-Wales, and became a member of Christ-Church-College, Oxford, where he took the degree of M. A. May 30, 1734; and was afterwards vicar of Stanton-Harcourt, in Oxfordshire, where, in 1740, he wrote "The Martyrdom of Ignatius, a Tragedy," published after his death by the Rev. Benjamin La Trobe, with the Life of Ignatius, drawn from authentic accounts, and from the epistles written by him from Smyrna and Troas in his way to Rome, 1773, 8vo. A Sermon, which he preached before the university of Oxford, was published under the title of "Christianity, Tidings of Joy, 1741," 8vo. In 1742, he published at Oxford, from the university-press, a neat edition of the Greek Testament, but without his name, "Textu per omnia Milliano, cum divisione pericoparum & interpuncturâ A. Bengelii," 12mo. Joining afterwards the Church of the Brethren, established by an Act of Parliament of the year 1749, and known by the name of "Unitas Fratrum," or, the Unity of Brethren; he was, for many years, the regular minister of the congregation settled at London, and resided in Neville's-Court, Fetter-Lane, where he preached at the chapel of the Brethren. His connexion with the Brethren commenced in 1748, when Peter Boehler visited Oxford, and held frequent meetings with John and Charles Wesley, for the edification of awakened people, both learned and unlearned. His discourses were in Latin, and were interpreted by Mr. Gambold. He was consecrated a bishop at an English provincial synod held at Lindsey-House in Nov. 1754, and was greatly esteemed for his piety and learning by several English bishops, who were his contemporaries in the university of Oxford. In 1765, a congregation was settled by bishop Gambold, at Coothill, in Ireland. Soon after he had joined the Brethren, he published, "A short Summary of Christian Doctrine, in the Way of Question and Answer, &c. To which are added, some Extracts out of the Homilies, &c." This treatise was reprinted in 1767, 12mo. Also in 1751, 8vo. "Maxims and Theological Ideas and Sentences," &c. His "Hymns for the Use of the Brethren," were printed in 1748, 1749, and 1752; some hymns, and a small hymn-book for the children belonging to the Brethren's congregations, were printed entirely by Mr. Gambold's own hand in Lindsey-House at Chelsea. A letter from Mr. Gambold to Mr. Spangenberg, June 4, 1750, containing a concise and well-written character of the count of Zinzendorf, was inserted in Mr. James Hutton's "Essay towards giving some just Ideas of the personal Character of Count Zinzendorf, the present Advocate and Ordinary of the Brethren's Churches, 1755."

8vo. In 1752, he was editor of "Sixteen Discourses on the Second Article of the Creed, preached at Berlin by the Ordinary of the Brethren." 12mo. In June 1753, appeared "The Ordinary of the Brethren's Churches his short and peremptory Remarks on the Way and Manner wherein he has been hitherto treated in Controversies, &c." In the same year he published, "Twenty-one Discourses, or Dissertations, upon the Augsburg Confession, &c." In 1754, he was editor of "A modest Plea for the Church of the Brethren, &c." 8vo. with a preface by himself. In the same year, in conjunction with Mr. Hutton, secretary to the Brethren, he also drew up "The Representation of the Committee of the English Congregations in Union with the Moravian Church," addressed to the archbishop of York; and also "The plain Case of the Representatives of the People known by the Name of the Unitas Fratrum, &c." And in 1755, he assisted in the publication of "A Letter from a Minister of the Moravian Branch of the Unitas Fratrum, &c." In the year 1756 he preached at Fetter-Lane-Chapel, and printed afterwards, a sermon upon a public fast and humiliation, setting forth "the Reasonableness and Extent of religious Reverence." He superintended (amongst many other valuable publications) the beautiful and very accurate edition of lord-chancellor Bacon's works in 1765; and in 1767, he was professedly the editor, and took an active part in the translation from the High-Dutch, of "The History of Greenland," 2 vols. 8vo. In the autumn of 1768 he retired to his native country, where he died, at Haverfordwest, universally respected, Sept. 13, 1771.

GARAMONT (CLAUDE), a French engraver and letter-founder, was a native of Paris, and began to distinguish himself about 1510; when he founded his printing types, clear from all remains of the Gothic, or, as it is usually called, the Black Letter. He brought them to a great degree of perfection; they were distinguished by his name both in Italy, Germany, England, and even in Holland; particularly the small Roman. He likewise, by the special command of Francis I. founded three species of Greek types for the use of Robert Stephens, who printed all his beautiful editions, both of the New Testament and other Greek authors, with them. Garamont died in 1561; and all his fine types came into the hands of Fournier the elder, an eminent letter-founder at Paris.

GARASSE (FRANCIS), a jesuitical writer, the author of the enmity between the Jesuits and the Jansenists, in the church of Rome. He was born at Angoulême in 1585, and having laid a good foundation of grammar learning, entered of the Jesuits-College in 1600. It is the especial care of those fathers, to admit none into their society but youths of genius; and Garasse was not wanting

wanting in good natural parts, nor did he neglect to improve them by reading and study; of which he gave an admirable proof in his book of elegies on the death of Henry IV. and in a poem in heroic verse addressed to Lewis XIII. upon his inauguration, in the name of the college at Poitiers. As he had a great deal of fire, a vast imagination, and a strong voice, so he became a popular preacher in the chief cities of France.

He published, in 1614, a defence of the Jesuits against three of their adversaries at once, entitled "The Horoscope of Anticoton, together with the Life, Death, Burial, and Apotheosis of his two Cousin-Germans, Marteliere and Hardeviliere." The treatise appeared under a feigned name, and was drawn up in the ironical taste, but too much vitiated by buffoonery; and, in the same name and style, he printed in 1615, "The Calvinistic Elixir, or Reformed Philosopher's Stone, &c." The two subsequent years he employed his pen in satire and panegyric, both equally exaggerated to an extreme; and, in 1618, he made the four vows, and became a father of his order. In 1620, he printed a piece entitled, "Rabelais reformed by the Ministers, particularly Peter du Moulin, Minister of Charenton, in Answer to the Buffooneries inserted in his Book," of the invocation of pastors; and two years afterwards he ventured to attack the ghost of Stephen Pasquier, in another piece, entitled, "Recherches des Recherches & autres œuvres d'Etienne Pasquier." In 1628, he published "La Doctrine curieuse des beaux Esprits de ce temps, &c." He took occasion, in several places of this work, to throw out rough abusive raillery upon Pasquier; and went on in the same strain, in a third piece, printed in 1625. The sons of Pasquier were at last provoked beyond all patience, to see the manes of their father so irreverently disturbed; and resolving to revenge his memory, paid our author in his own coin.

The "Doctrine curieuse" carried the strongest marks imaginable of a most busy and active temper; vivacity was the characteristic of the author, and he had no sooner got clear of the difficulties which that treatise brought upon him, but he plunged into another, of a much more threatening aspect. This was created by a book he published in 1625, under the title of "La Somme Theologique des veritez capitales de la religion Chretienne." The abbot of St. Cyran, observing in Garasse's book a prodigious number of falsifications of scripture and fathers, besides many heretical and impious opinions, thought the honour of the church required a refutation of them. Accordingly he wrote an answer at large, in four parts. But, while the first part was in the press, the noise it every-where made occasioned Garasse's book to be more carefully examined. March 2, 1626, the rector of the Sorbonne declared before that society, that he had received several complaints of it; and, proposing to have it examined, a committee

committee was appointed for that purpose, who should give their opinion of it on the 2d of May following. This matter alarming our Jesuit, he presently after this appointment published at Paris, "L'abus decouvert, &c." In this piece our author drew up a list of 111 propositions; the most easy to maintain that he could find, and having drawn up a censure of them, which he pretended was that of the abbot St. Cyran, he refuted that answer with ease. This coming to the hands of St. Cyran, March 16, he wrote some notes upon it the same day, which were printed with the title of "A Refutation of the pretended Abuse and Discovery of the true Ignorance and Vanity of Father Francis Garasse:" and the committee of the Sorbonne made their report on the day appointed. But some persons who approved the book desired more time, and that the propositions censured might be communicated to them. This was complied with; and on the first of July, attempting partly to defend, and partly to explain it, they found themselves under a necessity of confessing, that there were some passages in it which could not be excused; and that F. Garasse had promised to correct them, without performing his promise. Hereupon the doctors agreeing that the book ought to be censured, the censure was accordingly passed Sept. 1, and immediately published, with the title of "Censura S. Facultatis Theologicæ, &c." This sentence was perfectly agreeable to the abbot of St. Cyran's critique, which, after many hindrances raised by the Jesuits, came out the same year, entitled, "A Collection of the Faults and capital Falsities contained in the Theological Summary of F. Francis Garasse." In answer to which, our author wrote, "Avis touchant la Refutation, &c." This came out also before the end of the year, and this ended the dispute between the two combatants in particular.

The Jesuits did not obstinately persist in supporting Garasse, but banished him to one of their houses at a great distance from Paris. When the plague raged violently in Poitiers in 1631, weary of his exile, he asked earnestly of his superiors to attend those that were seized with it: leave was granted, and in that charitable office catching the contagion, he died among the infected persons in the hospital, on the 14th of June that year.

GARCILASSO, Garfilas, or Garfias, (Laso de la Vega), a celebrated Spanish poet, was born of a noble family at Toledo in 1500. His father was a counsellor of state to Ferdinand and Isabella, and employed by them on several important negotiations, particularly in an embassy to Pope Alexander VI. Garcilasso was educated near the emperor Charles V. who had a particular regard for him, and whom he accompanied in his military expeditions: and he became as renowned for his courage, as for his poetry. He accompanied that emperor into Germany, Africa, and Pro-
vence;

vence ; and it was in this last expedition that he commanded a battalion, when he received a wound, of which he died at Nice about three weeks after, in his 36th year. The Spanish poetry was greatly obliged to Garcilasso, not only for extending its bounds, but also for introducing new beauties into it. The learned grammarian Sanctius has written commentaries upon all his works ; has pointed out his imitations of the ancients ; and illustrated him every where with very learned and curious notes. They were all printed at Naples in 1664, with this title, “ Garcilasso de la Vega Obras Poëtical con annotationes de Franc. Sanchez.” in 8vo.

We must not confound this poet with another person of the same name, a native of Cusco, who wrote in Spanish the history of Florida, and that of Peru and the Incas.

GARDINER (STEPHEN), bishop of Winchester and chancellor of England, was the illegitimate son of Dr. Lionel Woodvill or Wydville, dean of Exeter, and bishop of Salisbury, brother to Elizabeth, queen consort to Edward IV. He was born in 1483, at Bury St. Edmonds in Suffolk, where his reputed father lived, from whom he took his name ; his mother having been obliged to marry this person, though an inferior servant of the bishop, in order to screen his master. After a proper education at school, he was sent to Trinity-Hall in Cambridge ; where pursuing his studies with diligence, he soon grew into reputation by the quickness of his parts, and was particularly distinguished for his elegance in writing and speaking Latin, as well as his uncommon skill in the Greek language. In the former he made Cicero his pattern, and became so absolute a master of his style, as to be charged with affectation in that respect. With these attainments in classical learning, he applied himself to the civil and canon law : and took his doctor's degree in the first of these in 1520, in the latter the following year ; and, it is said, was elected master of his college the same year.

But his views were far from being confined to the university. He had some time before been taken into the family of the duke of Norfolk, and thence into that of cardinal Wolsey, who made him his secretary ; which post he was possessed of at this time, and which proved the foundation of his future rise at court. The cardinal having projected the treaty of alliance with Francis I. in 1525, employed his secretary to draw up the plan of it ; and the king coming to his house at More-Park in Hertfordshire, found Gardiner busy at this work. He looked at it, liked the performance extremely well, the performer's conversation better, and his fertility in the invention of expedients best of all : and from this time Gardiner was admitted into the secret of affairs, and entirely confided in, both by the king and his first minister. He received a public mark of that confidence in 1527, when he was sent to Rome,

Rome, in order to negotiate the arduous affair of Henry's divorce from queen Katharine. Edward Fox, provost of King's-College in Cambridge, went with him on this embassy; but Gardiner was the chief, being esteemed the best civilian in England at this time. The successful issue of this embassy in obtaining a new commission, directed to the cardinals Wolsey and Campejus, may be seen in the general histories of England, to which we refer; as also for the particulars of our doctor's dexterity and address in negotiating it. During the course of this embassy, his holiness falling dangerously ill, the cardinal set all his engines to work, to secure provisionally the keys to himself, in case of a new election. This business came to nothing, by the recovery of Clement VII. However, the pains taken in it by his agents, among whom Gardiner had at least an equal share, could not but be highly pleasing to him. In the event, indeed, the king had most reason to be satisfied with his minister, who gave his opinion that all solicitations at Rome would be lost time; the pope in his judgment being immoveable in the resolution to do nothing himself, however he might not improbably be brought to confirm such sentence as his majesty could draw from the legates. Henry, fully persuaded in the issue of the sincerity and judgment of this advice, recalled our doctor, resolving to make use of his abilities in managing the legantine court.

During his residence at Rome, he had, among other things, obtained some favours at that court for bishop Nix, of Norwich, who on his return home, rewarded him with the archdeaconry of Norfolk in 1529; and this probably was the first preferment he obtained in the church. In reality, it must be owned that his merit as a divine did not entitle him to any extraordinary expectations that way. As he made his first entrance into business in a civil capacity, so by the exercise of his talents in state affairs these were more improved, which gave him an opportunity of rendering himself useful, and in a manner necessary to the king; who in that persuasion, shortly after his arrival, took him from Wolsey, and declared him secretary of state. Thus introduced into the ministry at home, besides the ordinary business of his office, and the large share he is said to have had in the administration of affairs in general, he was particularly advised with by the king in that point which lay nearest to his heart; and when cardinal Campejus declared that the cause of the divorce was avoked to Rome, our secretary was the person, who, in conjunction with Fox the attorney, found out Cranmer, and, discovering his opinion, introduced him to his majesty; which proved the means of the king's extricating himself out of that, till then thought, insuperable difficulty.

As this step proved the ruin of Wolsey, in his distress he applied to his old servant the secretary, who gave an eminent proof of his gratitude on this occasion, in soliciting the king's pardon; which

was followed in three days by the cardinal's restoration to his archbishopric, and soon sent him, besides plate and furniture for his house and chapel. This old servant also, at the cardinal's recommendation in 1530, introduced the provost of Beverly to the king, who received him graciously, and shewed him that he was his good and gracious lord, and admitted and accepted him as his orator and scholar. These were matters of easy management. But the year had not expired, when the king's service called the secretary to a task of another nature, which was to manage the university of Cambridge, so as to procure their declaration in favour of his majesty's cause, after Cranmer's book should appear in support of it. In this most difficult point his old colleague Fox was joined with him; and they spared no pains, address, or artifice in accomplishing it. And to make amends for such an unreserved compliance with the royal will, a door was presently opened in the church, through which, by one single step, the archdeaconry of Leicester (into which Gardiner was installed in the spring of 1531) he advanced to the rich see of Winchester; into which he was consecrated the November following. In consequence whereof, he assisted in the court when the sentence, declaring Katharine's marriage null and void, was passed by Cranmer, May 22, 1533. The same year he went ambassador to the French king at Marseilles, to discover the designs of the pope and that monarch in their interview, of which Henry was very suspicious; and upon his return home, being called, as other bishops were, to acknowledge and defend the king's supremacy, he readily complied therewith, and published his defence for it with this title, "*De vera Obedientia.*" His conduct was very uniform in this point, as well as in that of the divorce and the subsequent marriage, and he acquired great reputation by his writings in defence of them.

In 1535, Cranmer visiting the see of Winchester, in virtue of his metropolitical power, our bishop disputed that power with great warmth. Some time afterwards, he resumed his embassy to France, where he procured the removal of Pole, then dean of Exeter, afterwards cardinal, out of the French dominions; having represented him as his master's bitter enemy; and this was the original root of those distastes between them, which in time became public. Before his return this second time, being applied to by Cromwell for his opinion about a religious league with the Protestant princes of Germany, he declared himself against it; and advised a political alliance, which he judged would last longer, as well as answer the king's ends better, if strengthened by subsidies: and, in 1538, he was sent ambassador to the German diet at Ratisbon, where he incurred the suspicion of holding a secret correspondence with the pope. Whatever truth there may be in this charge, it is certain that Lambert this year was brought to the stake by his instigation, for denying the real presence in the sacra-

ment. This instance of a sanguinary temper was then shewn, before the statute of the six articles was enacted; a law on which many were put to death, and which was undeniably of our bishop's framing and promoting. This act passed in 1540; and the first person condemned by it, and burnt in Smithfield, the same year, was Robert Barnes. Upon the death of Cromwell, Gardiner was chosen vice-chancellor by the university of Cambridge, where he still held his mastership of Trinity-Hall.

Our bishop, it seems, had for his secretary a relation of his own name, Gardiner, who, in some conferences with Fryth the martyr, had acquitted himself so well that they were judged fit for the public view. This young clergyman was much in his master's favour, yet he fell under a prosecution upon the act of supremacy; and, being very obstinate, was executed as a traitor, March 7, 1544. This was made a handle against the bishop by his enemies, who whispered in the king's ear that he was very likely of his secretary's opinion, notwithstanding all he had written; and that if he was once in the Tower, matter enough would come out against him. On this suggestion, his majesty consented to his proposed imprisonment. But the bishop being informed thereof in time, repaired immediately to court; confessed all that his majesty had charged him with, whatever it was; and thus, by complying with the king's humour, and shewing the deepest concern for real or pretended failings, obtained full pardon, to the great mortification of his enemies.

Queen Katharine Parr falling under her consort's distaste, as well as her preceding partners of the royal bed, he presently thought of a prosecution for heresy; upon which occasion he singled out Gardiner, whose inclinations that way were well known, as a proper person for his purpose to consult with. Accordingly the minister listened to his master's suspicions, improved his jealousies, and cast the whole into the form of articles; which being signed by the king, it was agreed to send Katharine to the Tower. But she had the good luck and address to divert the storm from breaking upon her head, and to throw some part of it upon her persecutors. The paper of the articles, being intrusted to chancellor Wriothesly, was dropt out of his bosom, and carried to her: and she, by the help of this discovery, went to her royal consort, and found charms enough left to dispel his suspicions; the result whereof was, severe reproof to the chancellor, and a rooted displeasure to our bishop, in such that the king would never see his face afterwards.

In this belov'd situation he stood, when Edward VI. ascended the throne; and his behaviour under the son did more than justify the father's venture upon the unruliness of his temper. Being prevented from disturbing the council within doors, he opposed all their measures without. The reformation was the great object of the reign, and that, as planned by Cranmer, he could not by any
 2
 condescension

condescension of the archbishop be brought to approve, or even to acquiesce in. When the homilies and injunctions for the royal visitation were published, he insisted, on the perusal of them, that he could not comply with them, though at the expence of losing his bishopric; pretending, that all their proceedings were framed against the law both of the God and the king, of the danger of which, he said, he was well apprized.

Upon his coming to London he was called before the council, Sept. 25, 1547; and there refusing to promise either to receive the homilies, or pay obedience to the visitors if they came into his diocese, he was committed close prisoner to the Fleet. Some days after, he was sent for to the deanery of St. Paul's by Cranmer, who, with other bishops, discoursed in defence of the homily upon justification; which he had censured, as excluding charity from any share in obtaining it. The archbishop proceeded to apologize for Erasmus's "Paraphrase on the New Testament," as the best extant; which, being ordered by the injunctions to be set up in all churches, had been objected to by Gardiner. His grace seeing no hopes from arguments, which made no impression, let fall some words of bringing him into the privy-council, in case of his concurrence with them; but that too having no effect, he was remanded to the Fleet, where he continued till the parliament broke up, Dec. 24, and then was set at liberty by the general act of amnesty, usually passed on the accession of a prince to the throne.

After his discharge, he went to his diocese; and, though he opposed, as much as in him lay, the new establishment in its first proposal, yet now it was settled by act of parliament he knew how to conform; which he not only did himself, but took care that others did the same. Yet he was no sooner returned to town, than he received an order, which brought him again before the council; where after some rough treatment, he was directed not to stir from his house, till he went to give satisfaction in a sermon, to be preached before the king and court in a public audience; for the matter of which he was directed both what he should, and what he should not say, by Sir William Cecil. He did not refuse to preach, which was done on St. Peter's day; but so contrarily to the purpose required, that he was sent to the Tower the next day, June 30, 1548, where he was kept close prisoner for a year.

But soon after his affairs put on a more pleasing countenance. When the protector's fall was projected, our bishop was deemed a necessary implement for the purpose; his head and hand were both employed for bringing it about, and the original draught of the articles was made by him. Upon this change in the council, he had such assurances of his liberty, and entertained so great hopes of it, that it is said he provided a new suit of clothes in order to keep that festival; but in this he flattered himself too much. The change in public affairs by the deposition of Somerset, brought no

change of Gardiner's private state. On the contrary, his first application for a discharge was treated with contempt by the council, who laughing said, "the bishop had a pleasant head;" for reward of which, they gave him leave to remain five or six weeks longer in prison, without any notice taken to him of his message. Nor did the lords shew any regard to his next address: and he had been almost two years in the Tower, when the protector, restored to that high office, went with others, by virtue of an order of council, June 9, 1550, to confer with him in that place. In this conference they proposed to release him upon his submission for what was past, and promise of obedience for the future; if he would also subscribe the new settlement in religion, with the king's complete power and supremacy, though under age, and the abrogation of the six articles. He consented to, and actually subscribed, all the conditions except the first, which he refused, insisting on his innocence. The lords used him with great kindness, and encouraged him to hope his troubles should be quickly ended; whereupon, seeing also the protector among them, he flattered himself with the hopes of being released in two days, and in that confidence actually made his farewell feast. But the contempt he had at first shewn to the council, being still avowed by his refusing to make a submission now, was not so readily overlooked. On the contrary, this first visit was followed by several others of the like tenor; which meeting with the same refusal, at length, the lords Herbert, Petre, and bishop Ridley, brought him new articles, wherein the required acknowledgment was made more general. These being read, he insisted first to be released from his imprisonment, and said that he would then freely give his answer, such as he would stand by, and suffer it he did amiss; but he would trouble himself with no more articles while he was detained in prison, since he desired not to be delivered out of his imprisonment in the way of mercy but of justice. July 19, he was brought before the council, who having told him that they sat by a special commission to judge him, asked whether he would subscribe these last articles or no? which he answering in the negative, his bishopric was sequestered, and he required to conform in three months on pain of deprivation. Hereupon the liberty he had before of walking in some open galleries, when the duke of Norfolk was not in them, was taken from him, and he was again shut up in his chamber. At the expiration of the limited time, the bishop still keeping his resolution, was deprived for disobedience and contempt, by a court of delegates wherein Crammer presided, after a trial which lasted from Dec. 15, to Feb. 14 following, in 24 sessions. He appealed from the delegates to the king; but no notice was taken of it, the court being known to be final and unappealable.

Notwithstanding greater severities were inflicted, Gardiner kept up his spirits very well; it is not improbable but he foresaw the
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great alteration in affairs which was speedily to take place. For, on the demise of king Edward, notwithstanding the faint struggle in favour of Jane Gray, Mary's succession was visible enough; and accordingly she was publicly proclaimed queen, July 19, 1553. August 2, she made her solemn entry into the Tower, when our bishop, in the name of himself and his fellow prisoners, the duke of Norfolk, duchess of Somerset, lord Courtney, and others of high rank, made a congratulatory speech to her majesty, who gave them all their liberty. The spokesman took his seat in council the same day, and on the 8th performed the obsequies for the late king in the queen's presence. On the 9th he went to Winchester-House in Southwark, after a confinement of somewhat more than five years; and was declared chancellor of England on the 23d. He had the honour of crowning the queen Oct. 1, and on the 5th, opened the first parliament in her reign. By these hasty steps Gardiner rose to the prime ministry; and was possessed at this time of more power, civil and ecclesiastical, than any English minister ever enjoyed, except his old master cardinal Wolsey. He was also rechosen chancellor of Cambridge, and restored to the mastership of Trinity-Hall there, of which, among his other preferments, he had been deprived in the former reign.

The great and important affairs transacted under his administration, in bringing about the change in the constitution by queen Mary, are too much the subject of general history to be related here. From the arrival of cardinal Pole in England, he held only the second place in affairs relating to the church; but in matters of civil government, his influence was as great as before, and continued without the least diminution to the last. By his advice, a parliament was summoned to meet in Oct 1555. As he was always a guardian of the revenues of the ecclesiastics, both regular and secular; so he had at this time projected some additional security for church and abbey lands. He opened the session with a well-judged speech, Oct. 21, and was there again on the 23d, which was the last time of his appearing in that assembly. He fell ill soon after, and died Nov. 12, aged 72. His death was occasioned probably by the gout; however, the lower parts of his body being mortified, and smelling offensively, occasion was hence taken, according to the ordinary working of superstition, to turn the manner of his death into a judgment. His funeral was performed with all the solemn pomp with which persons of the first rank were conducted to the grave in those times.

He wrote several books, the principal of which are, 1. "De vera Obedientia, 1534." 2. "Palinodia dicti libri;" when published not known. 3. "A necessary Doctrine of a Christian Man, set forth by the King's Majesty of England, 1543." 4. "An Explanation and Assertion of the true Catholic Faith, touching the most blessed Sacrament of the Altar, &c. 1551." 5. "Con-

tutatio

fatutio Cavillationum quibus sacrosanctum Eucharistiæ sacramentum ab impiis Capernaitis impeti solet, 1551." This he composed while a prisoner in the Tower. After the accession of queen Mary, he wrote replies in his own defence, against the abuses of Turner, Ponet, and other Protestant exiles.

GARNET (HENRY), a person memorable in English history for having been privy to, and aiding in, the celebrated conspiracy called "The Gunpowder Plot," was born in England, and went to Rome, where he took the Jesuit's habit in 1575. He returned to England in 1586, as provincial of his order; although it was made treason the year before, for any Romish priest to come into the queen's dominions. Here, under a pretence of establishing the Catholic faith, he laboured incessantly to raise some disturbance, in order to bring about a revolution; and with this view held a secret correspondence with the king of Spain, whom he solicited to project an expedition against his country. This scheme not proceeding so fast as he would have it, he availed himself of the wretched zeal of some Papists, who applied to him, as head of their order, to resolve this case of conscience; namely, "Whether, for the sake of promoting the Catholic religion, it might be permitted, should necessity so require, to involve the innocent in the same destruction with the guilty:" to which this righteous casuist replied without hesitating, that, "if the guilty should constitute the greater number, it might." This impious determination gave the first motion to that horrible conspiracy, which was to have destroyed at one stroke the king, the royal family, and both houses of parliament: for the Popish traitors proceeded upon this principle, when they concerted the dire project of blowing them up by gunpowder. But this plot being providentially discovered, Garnet was sent to the Tower; was afterwards tried, condemned to be hanged for high-treason, and executed at the west-end of St. Paul's, May 3, 1606. He owned the crime for which he suffered, yet has been placed by the Jesuits among their noble army of martyrs.

GARNIER (ROBERT), a French poet in the tragic way, was born at Ferte Benard in 1534. He was designed for the law, which he studied some time at Toulouse; but afterwards quitted it for poetry, in which he succeeded so well, that he was deemed by his contemporaries not inferior to Sophocles and Euripides. Besides tragedies, he wrote songs, elegies, epistles, eclogues, &c. He died in 1590, after having been luckier than even good poets usually are, by obtaining several considerable posts. His works were printed at Paris in 1582, 12mo.

GARRARD (MARK), an eminent painter, was born at Bruges in Flanders in 1561. He was some time principal painter to queen Elizabeth,

Elizabeth, and afterwards to queen Anne, consort to James I. He was both a good history and face painter: and some of his pieces are still extant among us. He died at London in 1635.

GARRICK (*DAVID*), an illustrious actor, was grandson of Mr. Garrick, a merchant in France, who, being a Protestant, fled to England as an asylum, upon the revocation of the edict of Nantz in 1685; and son of Peter Garrick, who obtained a captain's commission in the army, and generally resided at Litchfield. Peter was out on a recruiting party in Hereford, where his son David was born; and, as appears by the register of All-Saints in that city, baptised Feb. 20, 1716. His mother was Arabella, daughter of Mr. Clough, one of the vicars in Litchfield-Cathedral. At ten years of age, he was sent to the grammar-school at Litchfield; but, though remarkable for declining puerile diversions, did not apply himself with any assiduity to his books. Being sprightly and frolicsome, he had conceived an early passion for theatrical representation; and, at little more than 11 years of age, procured "The Recruiting Officer" to be acted by young gentlemen and ladies, himself performing the part of Serjeant Kite. Not long after, he went on invitation to an uncle, a wine-merchant at Lisbon; but, returning shortly to Litchfield, he was sent once more to the grammar-school, where, however, he did not make any considerable progress in learning.

About the beginning of 1735, Mr. (afterwards Dr.) Samuel Johnson, undertook to instruct some young gentlemen of Litchfield in the belles lettres; and David Garrick, then turned 18, became one of his scholars, or (to speak more properly) his friend and companion. But the master, however qualified, was not more disposed to teach, than Garrick was to learn; and, therefore, both growing weary, after a trial of six months, agreed to try their fortunes in the great metropolis. Mr. Walmisley, register of the ecclesiastical court at Litchfield, a gentleman much respected, and of considerable fortune, was Garrick's friend upon this occasion, recommended him to Mr. Colson, an eminent mathematician, to be boarded and instructed by him in mathematics, philosophy, and human learning; with a view of being sent within some two or three years to the Temple, and bred to the law. But when Garrick arrived in London, he found that his finances would not suffice to put him under Mr. Colson, till the death of his uncle; who, about 1737, left Portugal, and died in London soon after. He left his nephew 1000*l.* with the interest of which, he prudently embraced the means of acquiring useful knowledge under Mr. Colson. His proficiency, however, in mathematics and philosophy was not extensive; his mind was theatrically led; and, both father and mother living but a short time after, he gave himself up to his darling passion for acting. However, during the short inter-
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val between his mother's death and his commencing comedian, he engaged for some time in the wine trade, with his brother Peter Garrick; and they hired vaults in Durham-Yard.

His diffidence withheld him from trying his strength at first upon a London theatre: he thought the hazard too great; and therefore commenced noviciate in acting, with a company of players then ready to set out for Ipswich, under the direction of Mr. Giffard and Mr. Dunstall, in the summer of 1741. The first effort of his theatrical talents was exerted in Aboan, in Oroonoko; and met with applause equal to his most sanguine desires. Under the assumed name of Lyddal, he not only acted a variety of characters in plays, particularly Chamont in the Orphan, Captain Braven in the Recruiting Officer, and Sir Harry Wildair; but he likewise attempted the active feats of the Harlequin. In every essay he was gratified with constant and loud applause, and Ipswich may boast of having first seen and encouraged this memorable actor.

Having performed a noviciate at Ipswich, and taken all the necessary steps for a London stage, he made his appearance at Goodman's-Fields; and, October 19, 1741, acted Richard III. for the first time. His acting was attended with the loudest acclamations of applause; and his fame was so quickly propagated through the town, that the more established theatres of Drury-Lane and Covent-Garden were deserted. The inhabitants of the most polite parts of the town were drawn after him; and Goodman's-Fields was full of the splendor of St. James's and Grosvenor-Square.

The patentees of Drury-Lane and Covent-Garden became soon alarmed at the great deficiency in the receipts of their houses, and the crowds which constantly filled the theatre of Goodman's-Fields; for Giffard, the manager there, having found his advantage from Garrick's acting, had admitted him to a full moiety of the profits; and Garrick, in consequence of his being perpetually admired, acted almost every night. The above patentees, therefore, united their efforts, to destroy the new-raised seat of theatrical empire, and for this purpose intended to have recourse to law. An act of Parliament, the 11th of George II. co-operated with their endeavours; as well as Sir John Barnard, who, it seems, for some reasons was intended against the comedians of Goodman's-Fields: in consequence of which, Garrick entered into an agreement with Fleetwood, patentee of Drury-Lane, for 500*l.* a year; and Giffard and his wife, soon after, made the best terms they could with the same proprietor. During the time of Garrick's acting in Goodman's-Fields, he brought on the stage two dramatic pieces: "The Lying Valet, a Farce;" and a dramatic satire, called "Lethe;" which are still acted with applause. The last was written before he commenced actor.

The fame of our English Roscius was now so extended, that an invitation from Ireland, upon very profitable conditions, was sent

sent him to act in Dublin, during the months of June, July, and August, 1742; which invitation he accepted, accompanied by Mrs. Woffington. His success there exceeded all imagination; he was cared for by all ranks as a prodigy of theatrical accomplishment; and the play-house was so crowded during this hot season, that a very mortal fever was produced, which was called Garrick's fever.

April 1747, he became joint-patentee of Drury-Lane theatre with Mr. Lacy. July 1749, he was married to Mademoiselle Viletti; and, as if he apprehended that this change of condition would expose him to some sarcastical wit, he endeavoured to anticipate it. Indeed, the guarding against distant ridicule, and warding off apprehended censure, was a favourite peculiarity with him through life: thus, when he first acted *Macbeth*, he was so alarmed with the fears of critical examination upon his new manner, that, during his preparation for the character, he devoted some part of his time to the writing of an humorous pamphlet upon the subject. It was called, "An Essay on Acting; in which will be considered the mimical Behaviour of a certain fashionable faulty Actor, &c. to which will be added, A short Criticism on his acting *Macbeth*."

In 1763, he undertook a journey into Italy, and set out for Dover, in his way to Calais, Sept. 17. During his travels, he gave frequent proofs of his theatrical talents; and he readily complied with requests of this kind, because, indeed, nothing was more easy to him. He could, without the least preparation, transform himself into any character, tragic or comic, and seize instantaneously upon any passion of the human mind. He exhibited before the duke of Parma, by reciting a soliloquy of *Macbeth*; and he had friendly contests with the celebrated Mademoiselle Clairon at Paris.

After he had been abroad about a year and a half, he turned his thoughts homewards; and arrived in London April 1765. But, before he set out from Calais, he put in practice his usual method of preventing censure, and blunting the edge of ridicule, by anticipation; and this, in a poem called "The Sick Monkey," which he got a friend to print in London, to prepare his reception there. After his return, he was not so constantly employed as formerly in the fatigues of acting; he had now more leisure to apply himself to writing; and in a few months he produced two dramatic pieces.

In 1769, he projected and conducted the memorable Jubilee at Stratford, in honour of Shakspeare; so much admired by some, and so much ridiculed by others. On the death of Mr. Lacy in 1773, the whole management of the theatre devolved on him. He was now advanced in years; had been much afflicted with chronic disorders; sometimes with the gout, oftener with the stone: for relief from the latter of which, he had used lixiviums and

other soap medicines, which in reality hurt him. Yet, his friends thought that a retirement from the stage, while he preserved a moderate share of health and spirits, would be more unfriendly to him than the prosecution of a business, which he could make a matter of amusement, rather than a toilsome imposition. Accordingly, he continued upon the stage some time after; but finally left it in June 1776, and disposed of his moiety of the patent to Messieurs Sheridan, Linley, and Ford, for 35,000*l*. In Christmas 1778, when upon a visit at earl Spencer's in the country, he was seized with a terrible fit of his old disorder; but recovered so far, as to venture upon his journey home, where he arrived, at his house in the Adelphi, Jan. 15, 1779. The disorder was incessantly gaining ground, and brought on a stupor, which increased gradually to the time of his death. This happened Jan. 20, without a groan.

Notwithstanding his constant employ of both an actor and a manager, he was perpetually producing various little things in the dramatic way; some of which are originals, others translations or alterations from other authors, adapted to the taste of the present times; besides which, he wrote innumerable prologues, epilogues, songs, &c.

GARTH (Sir SAMUEL), an excellent poet and physician, was born of a good family in Yorkshire, and sent from school to Peter-House-College in Cambridge; where making choice of physic for his profession, he acquainted himself with the fundamental principals and preparatory requisites of that useful science. At the same time he had an admirable genius and taste for polite literature; and, being much delighted with those studies, he continued at the college, spending his leisure hours that way, till he took the degree of M. D. July 7, 1691. Soon after which, resolving to settle to the practice of his profession in London, he offered himself a candidate to the College of Physicians; and, being examined March 12, 1691-2, was admitted fellow June 26th following.

The college at this time was engaged in that charitable project, of prescribing to the sick poor gratis, and furnishing them also with medicines at prime cost. But this being disliked by the apothecaries, they found means to raise a party afterwards in the college against it; so that the design could not be carried into execution. Dr. Garth was, however, very strenuous in supporting this charity, and, in 1696, detesting the behaviour of the apothecaries, as well as some members of the faculty in this affair, resolved to expose them in a proper satire; which he accordingly executed, with peculiar spirit and vivacity, in his admirable poem, entitled, "The Dispensary." The first edition came out in 1699, and it went through three impressions in a few months. This extraordinary encouragement put him upon making several improvements in it; and,

and, in 1706, he published the sixth edition, with several descriptions and episodes never before printed. In 1697, he spoke the annual speech in Latin before the college on St. Luke's-Day; which, being published soon after, brought it into a contest, whether the poet or the orator was more to be admired in him. In the first, he exposed in the gentlest satire the false and mean-spirited brethren of the faculty. In the latter, he ridiculed the multifarious classes of the quacks, with a just spirit, and inimitable humour.

So much literary merit did not fail of gaining him a prodigious reputation as a polite scholar, which procured him admittance into the company and friendship of most of the nobility and gentry of both sexes. By this means he came into vast practice, which he preserved by his medical merit; and moreover endeared himself to his patients, by his politeness, generosity, and good-nature. It was these last qualities, that prompted him, in 1701, to provide a suitable interment for the shamefully abandoned corpse of Dryden; which he caused to be brought to the College of Physicians, proposed and encouraged by his own example a subscription for defraying the expence of a funeral, pronounced a proper oration over the great poet's remains, and afterwards attended the solemnity from Warwick-Lane to Westminster-Abbey.

Dr. Garth was prompted not more by good sense than by good nature, to make his Muse subservient to his interest, by proceeding uniformly in the same road, without any malignant deviations. In this spirit, as he had enjoyed the sun-shine of the court during lord Godolphin's administration in queen Anne's reign; so that minister had the pleasure to find him among the first of those who paid the Muse's tribute on the reverse of his fortune in 1710; and in the same unchangeable spirit, when both the sense and poetry of this address were attacked by Mr. Prior with all the outrage of party virulence, he took no notice of it; but had the satisfaction to see an unanswerable defence, made for him by Mr. Addison.

On the accession of prince George I. to the throne, our author had the honour of being knighted with the duke of Marlborough's sword, was appointed king's physician in ordinary, and physician-general to the army. He had a very extensive practice, but was very moderate in his views of advancing his own fortune. He chose to live with the great in that degree of independency and freedom, which became a man possessed of a superior genius, whereof he was daily giving fresh proofs to the public. One of these was addressed to the late duke of Newcastle in 1715, entitled, "Claremont; being written on the occasion of giving that name to a village belonging to his grace, who was then only earl of Clare, which he had adorned with a beautiful and sumptuous structure. Among the Latin writers, Ovid appears to have been

the doctor's favourite author. One of his last performances in polite letters was the translation of the whole 14th book, and the story of Cinnus in the 15th book of the "Metamorphosis" together: these, with an English version of the rest, were published in 1717; to which was prefixed an excellent preface.

The distemper which seized him the ensuing year, and ended not but with his life, caused a general concern, and was particularly testified by lord Lansdown, a brother poet, though of a different party, in some admirable verses written on the occasion; also by Pope. He died after a short illness, which he bore with great patience, Jan. 18, 1718-19. He was interred Jan. 22d, in the church of Harrow on the Hill, near London, where he had caused a vault to be built for himself and his family; being survived by an only daughter, married to the honourable colonel William Boyle, a younger son of the honourable colonel Henry Boyle, uncle to the last earl of Burlington of that name.

GASCOIGNE (Sir WILLIAM), chief-justice of the King's-Bench in the reign of Henry IV. was descended of a noble family, originally from Normandy; and born at Gawthorp in Yorkshire, about 1350. Being designed for the law, he became a student either at Gray's-Inn or the Inner-Temple; and growing eminent in his profession, was made one of the king's serjeants at law, Sept. 1398. October following, he was appointed one of the attorneys to Henry IV. then duke of Hereford, on his going into banishment: and upon the accession of that prince to the throne, in 1399, sat as judge in the court of Common-Pleas. Nov. 1401, he was made chief-justice of the King's-Bench. July 1403, he was joined in a commission with Ralph Nevil, earl of Westmoreland, and others, to issue their power and authority, for levying forces in Yorkshire and Northumberland, against the insurrection of Henry Percy, earl of that county, in favour of Richard II. and, after that earl had submitted, was nominated, April 1405, in another commission to treat with his rebellious abettors, a proclamation to the purpose being issued next day by the king at Pontefract. These were legal trusts; and he executed them from a principle of gratitude and loyalty, with spirit and steadiness. But, on the taking of Abp. Scroop in arms the same year, when the king required him to pass sentence upon that prelate as a traitor, in his manor-house at Bishopstorp, near York, he withstood the king to his face: no prospect of fear or favour being able to corrupt him to any such violation of the subjects rights, or infringement of their laws and liberties as then established; which suffered no religious person to be brought to a secular or lay trial, unless he was a heretic, and first degraded by the church. Henry was highly displeased at this instance of his intrepidity; but his anger

anger was short, as he had the honour of knighthood conferred on him the same year.

Besides the weight of his decisions in the King's-Bench, he was engaged in reforming and regulating other public affairs, pursuant to the resolutions and directions of the parliament. He was called to the parliament which met in the first year of Henry V. but died before the expiration of the year, Dec. 17, 1413. He was twice married, and had a train of descendants by both his wives: by the former, the famous earl of Strafford, in the reign of Charles I.

GASPARINI, a celebrated grammarian, was born about 1370, when Europe was yet in a state of Gothic barbarity: but, having wit and taste himself, he endeavoured to propagate it among others. He read Cicero, Virgil, Cæsar, and all the good writers of antiquity; seized the spirit of them, and communicated it to his pupils. The university of Padua invited him to be their professor of belles lettres, and it seems as if he was there for some time: but the duke of Milan took him to himself, loaded him with favours, and honoured him with a most intimate friendship. Gasparini died in 1431. We have commentaries of his upon several parts of Cicero, and other works. His "Letters and Orations" were reprinted in 1723, with a curious and useful preface.

GASSENDI (PETER), was born Jan. 22, N. S. 1592, at a village called Chanterrier, about three miles from Digne in Provence, in France. His father, Anthony Gassendi, being a Roman-Catholic, took very early care to breed him with great piety in that religion, so that the first words he learned to pronounce were those of his prayers.

He was put to school at Digne, to Godfrey Wendeline, under whose care he made an extraordinary quick progress in learning. In a very short time he conquered not only the elements of the Latin tongue, but was so far advanced in rhetoric, as to be superior to all the boys in that school: for which reason it was thought proper by some persons, who had seen specimens of his genius, to have him removed, in order to study philosophy under Fesay, a very learned Minorite friar, then at Aix. The proposal was not much relished by his father, whose design was to breed up his son in his own way to country business, or farming, as a more profitable employ than that of a scholar. Nor could he be brought to consent to the proposed removal, but upon this condition, that the boy should return home in two years at furthest. Young Gassendi, accordingly, at the end of his allotted time, repaired to Chanterrier; but he did not stay there long, being invited to be a teacher of rhetoric at Digne, before he was full sixteen years of age: and he had been engaged in this employ not above
three

three years, when, his master Fesay dying, he was made professor of philosophy in his room at Aix.

He was scarcely yet past the bounds of childhood. However, he had been here but a few years, when his merit raised him also above this professorship. For he had, at leisure hours, by way of trial of his wit, composed his "Paradoxical Exercitations;" and those admirable essays coming to the hands of the famous Nicolas Peiresc, that great patron of learning joined with Joseph Walter, prior of Valette, in a resolution to take him out of the way of losing his time in empty scholastic squabbles, and procure him a place in the church, which would afford him such leisure and quiet as was necessary for cultivating more sublime and useful researches. He was now of years sufficient to receive the priesthood; he therefore entered into holy orders; and being first made a canon of the church of Digne, and D. D. he obtained the wardenship or rectory of the same church, which was carried by the interest of his two friends, though not without some difficulty, against several competitors. He held this place for the space of twenty years; and during that time several of those pieces were written which make up the collection of his works.

In 1628, he accompanied Francis Luillere, master of accounts at Paris, in his journey to the Netherlands; which was the only time he was ever out of France. In Holland he wrote his Exercitation against Fludd in defence of Mersennus, who, upon his setting out on this journey, had put Fludd's book into his hands for that purpose. During his stay in this country, he also became acquainted, among others, with Cartesius and Gerard Vossius; against the former of whom he maintained a dispute upon the subject of metaphysics, and he convinced the latter of his great skill and excellent knowledge in the mathematics.

In 1640, he was fixed on for proctor of his diocese in the general synod of the Gallican church, but the election was carried for another by the interest of cardinal Richelieu. Long before this, he began to make observations upon the stars, and to digest them into a method. His reputation daily increasing, he became so eminent in that way, that he was appointed royal professor of mathematics at Paris, by the interest of Alphonfus Du Pleffis, cardinal of Lyons, and brother to cardinal Richelieu. This institution being chiefly designed for astronomy, our author not only attended his telescope very diligently, but read lectures in that science with great applause to a crowded audience. However, he did not hold this place long; for contracting a cold, which brought on a dangerous cough and an inflammation of his lungs, he found himself under a necessity of quitting Paris; and being advised by the physicians to return to Digne for the benefit of his native air, he complied therewith in 1647.

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This advice had the desired success; which was also effected the sooner by the kindness of Lewis Valois, earl of Alais and viceroy of Provence, who, observing our philosopher's circumstances, invited him to his house; where Gassendi's conversation upon points of learning gave him so high an idea of his talents, that he frequently made use of him as a friend and counsellor in the affairs of his post. Our author had the satisfaction of enjoying this honourable ease as long as the viceroy continued in Provence; and when that nobleman was called to court, Gassendi returned to Digne, where he set about writing the life of his patron, the famous Nicolas Peiresc, a task which had been enjoined him by the earl of Alais.

He resided at Digne till the year 1653; when in company of Francis Bernier, physician, and Anthony Poller his amanuensis, he returned to Paris. Here he resided in the house of the honourable M. Monmor, master of the court of requests, who had insisted upon his promise to that purpose, before his last-mentioned departure from that city. At the request of this friend, he had also at the same time engaged to write the life of Tycho Brahe, and had then made several collections with that view; and this request being now renewed, he immediately set about the work, and published it at Paris, with the lives of Copernicus, Purbachius, and Regiomontanus, in 1654, 4to. He had no sooner finished this, than he set about completing his system of the heavens. But while he was thus employed, too intensely for the feeble state of his health, he relapsed into his former disorder, which had been relieved by phlebotomy, which, however, so much enfeebled him, that he never recovered his former strength. Yet this, as the only remedy in his case, was judged necessary by his physicians. He had suffered this depletion for the ninth time, when perceiving himself to be too much sunk thereby, he modestly proposed to forbear a repetition, as thinking himself not able to undergo it; and two of his physicians had yielded to this suit, when a third, strutting about the room with an air of sufficiency and haughtiness, and obstinately insisting on the contrary, drew his colleagues into his opinion. Whereupon, Gassendi also submitted, and the operation was repeated even to the fourth time afterwards. The last of which being executed upon him, he presently felt himself approaching to his last hour, and sent for a priest to administer the viaticum; after which he expired about four in the afternoon, on Sunday, Oct. 22, 1655, in the 63d, or grand climacteric, of his age.

He made his will Oct. 15 preceding, by which he appointed M. de Monmor his executor, and left him all his MSS. with leave to publish such as he should think fit for the press; in pursuance whereof, that gentleman, with the assistance of another friend, having carefully collected and perused them, came to this opinion, that he had written nothing which was not worthy of him. Where-

upon, adding these to his pieces before printed, the whole was published by the order and direction of his worthy executor, at Leyden, 1658, in six volumes folio.

GASTREL (FRANCIS), an English bishop, was born about 1662, at Slapton in Northamptonshire; and, being sent to Westminster-School, and becoming king's-scholar there, was removed in his turn to Christ-Church in Oxford, where he was admitted a student in 1680. He took the degrees in arts at the statutable period; after which, entering into orders, and proceeding in divinity, he took a bachelor's degree in that faculty, June 23, 1684. The same year he was made preacher to the Hon. Society of Lincoln's-Inn; and this station bringing him into public notice, he was pitched upon to preach Mr. Boyle's lecture in 1697. Having finished those eight sermons, he drew them up in the form of a continued discourse, which he published at that time; the subject of this piece being a defence of religion in general against atheism, our author prosecuted the design further, in asserting the truth of the Christian religion against the Deists. This he published in another discourse in 1699, by way of continuation, or second part of the same subject. He commenced D. D. July 13, 1700; being then chaplain to Robert Harley, Esq. speaker of the House of Commons. The ferment that had been raised by the dispute between South and Sherlock upon the Trinity, being still kept up, Dr. Gastrel, in 1702, published "Some Considerations concerning the Trinity, and the Ways of managing that Controversy:" and the same year was collated to a canonry of Christ-Church in Oxford.

Mean while, he went on in giving public proofs of his hearty concern for religion; and in that spirit he published, in 1707, his excellent work, entitled, "The Christian Institutes, or the sincere Word of God, &c." The same year also, being appointed to preach the sermon at the anniversary meeting of the charity-schools in London, he printed that discourse; wherein the peculiar advantage of these charities is set in a new light, by contrasting them with the Popish monasteries. Mr. Collins, in his "Essay concerning the Use of Reason," having animadverted on some things in the doctor's "Considerations concerning the Trinity," which had gone through two editions; he this year put forth a third, subjoining a vindication of it, in answer to Collins. In 1711, he was chosen proctor in convocation for the chapter of Christ-Church, and appointed one of the chaplains in ordinary to the queen. In 1714, he published "Remarks upon the Scripture Doctrine of the Trinity, by Dr. Samuel Clarke;" who acknowledged, that the objections to his doctrine were set forth therein to particular advantage, by the skill of a very able and learned writer, and proposed with a reasonable and good spirit. He resigned the
preacher's

preacher's place at Lincoln's-Inn this year, upon his promotion to the see of Chester; and he was allowed to hold his canonry of Christ-Church in commendam. He had for some time before been appointed one of the commissioners for building the 50 new churches in and about London, and a member of the society for propagating the Gospel in foreign parts.

Thus his merit found all the reward and encouragement which he could expect, from the court and ministry of queen Anne; but this brought him under the displeasure of the administration in the succeeding reign, which, being shewn, as he conceived, without any just or reasonable grounds, was resented by him. In this spirit, he became a patron to the university; and appeared warmly in its vindication, in the House of Lords, when it was attacked there for a pretended riot on the birth-day of the prince of Wales in 1717. At the same time he testified the greatest abhorrence of this and all other marks of disloyalty shewn by that learned body, and used all his influence to prevent and check them.

In the same spirit he engaged in a very remarkable contest with the archbishop of Canterbury, about the degrees granted in virtue of his metropolitanical power; and, in his own vindication, published, "The Bishop of Chester's Case, with relation to the Wardenship of Manchester. In which is shewn, that no other Degrees, but such as are taken in the University, can be deemed legal Qualifications for any ecclesiastical Preferment in England." This was printed at Oxford; and that university, March 22, 1720, decreed in a full convocation, that solemn thanks should be returned to the bishop, for having so fully asserted the rights, privileges, and dignities, belonging to the university degrees in this book.

This affair was scarcely concluded, when the prosecution commenced against Atterbury, bishop of Rochester. Our author never liked the haughty temper of that prelate, and had always opposed his arbitrary attempts while dean of Christ-Church; yet being satisfied in his conscience, that the proceedings in parliament against him were pushed on with too much violence, he opposed them with great resolution; and when the bill for inflicting pains and penalties upon Atterbury was before the House of Lords, he spoke against it with earnestness and warmth, not sparing to censure the rest of his brethren the bishops. He survived this prelate's banishment but a few years. The gout, with which he had been much afflicted in the latter part of his life, put a period to it, Nov. 24, 1725. He died at his canon's lodgings in Christ-Church, and was buried in that cathedral without any monument. Besides the pieces already mentioned, he published "A moral Proof of a future State," in 8vo. which being printed without his name, gave occasion to ascribe some other pieces of the like nature to him, but without any certainty.

GATAKER (THOMAS), descended from a family of that name at Gatacre-Hall in Sarumshire, was born in 1574, in the parsonage-house of St. Edmund the King in Lombard-Street, London. His father was then minister there; having taken orders against the will of his parents, who designed him for the law, and had placed him in the Temple. At 16 years of age he was sent to St. John's-College in Cambridge; where, in due time, he took both the degrees in arts. He was greatly distinguished by his abilities, learning, and piety; insomuch that, the foundation of Sidney-College being laid about this time, he was, by archbishop Whitgift, and Dr. Goodman, dean of Westminster, the trustees of that foundation, appointed a fellow of that society, even before the building was finished. In the interim he went into Essex, tutor to the education of Mr. afterwards Sir William Ayloff, of Berksted, who himself learned Hebrew of him at the same time. During his residence here, he usually expounded a portion of Scripture to the family every morning; wherein, after rendering the text into English from the original language, he explained the sense of it, and concluded with some useful observations. Dr. Stern, then suffragan bishop of Colchester, being nearly related to the mistress of the family, happened in a visit to be present at one of these sermons, and, being struck with admiration, instantly exhorted the expounder to enter into the priesthood; and Mr. Gataker was prevailed by that suffragan.

This step was conformable to the statutes of his new college; and as soon as the building was finished, about 1599, he betook himself there, and became an eminent tutor. At the same time, he engaged in a design, then set on foot, of preaching in such place adjacent to the university, as were destitute of ministers. In performing this engagement he preached every Sunday at Eversay, a village upon the borders of Cambridgeshire, Bedford, and Huntingdon; the vicar of which parish was said to be 130 years old. He had not executed this charitable office above six months, when he grew uneasy in the university: and, going to London, he resided as chaplain in the family of Sir William Cook at Charing-Cross, to whose lady he was nearly related by blood. This situation made him known to several persons of figure and fortune, such, among others, to some principal members of Lincoln's-Inn; of whom, at length, he was chosen preacher, about 1601. In 1603, he commenced B. D. and was afterwards often solicited to proceed to a higher degree, but he declined it. He did not at all approve of pluralities, and upon that principle refused a considerable benefice in Kent, which was offered him by Sir William Sedley, while he held the preacher'ship at Lincoln's-Inn. Having entered into matrimony in 1604, he quitted that place for the rectory of Rotherhithe in Surrey: yet yielded to the acceptance of this living, only
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in the view of keeping it out of the hands of a very unworthy person.

He had, in some of his discourses at Lincoln's-Inn, delivered his opinion concerning lots and lotteries, and shewn the lawfulness of the lufurious and the unlawfulness of divinatory lots; which being misrepresented, he published "A Discourse of the Nature and Use of Lots; a Treatise Historical and Theological, 1619," 4to. This piece made a great noise, and drew him afterwards into a controversy: but, before that happened, he made a tour through the Low-Countries, in company with two friends, and a nephew of his, then a young student. They set out July 13, 1620, and arriving at Middleburgh in Zealand, Gataker preached in the English church there; and in his travels confuted the English Papists in Flanders.

After his arrival at Rotherhithe, several objections having been made to his vindication of lufurious lots, he published a defence of it in 1623. In 1624, he printed a piece against transubstantiation; and his short catechism came out the same year. In 1640, and the following years, he engaged in the controversy concerning justification; and being appointed one of the assembly of divines who met at Westminster, he gave his attendance there, and among other conferences supported his opinion upon the last-mentioned article; but the point being determined by the majority against his sense, he submitted, and subscribed the covenant also, though he had declared his opinion in favour of episcopacy. He engaged likewise with the assembly in writing annotations upon the Bible; and the books of Isaiah, Jeremiah, and the Lamentations, fell to his share, which are exceeded by no commentator ancient or modern on those books. In the mean time, upon the removal of Dr. Comber, he was offered the mastership of Trinity-College in Cambridge; but declined it on account of his health. Though confined to his chamber, he drew up his treatise, "*De Nomine Tetragrammato*," in defence of the common way of pronouncing the word Jehovah in England. This was printed in 1645, and was followed the next year by another discourse, "*De Diphthongis five Bivocalibus*;" wherein he endeavours to shew, that there are no diphthongs, and that two vowels can never unite in such a manner as to form one syllable. Mr. John Saltmarsh having published a treatise, the preceding year, in defence of the Antinomian doctrine, concerning "free grace;" our author this year, 1646, wrote an answer to it, entitled, "A Mistake or Misconstruction removed, &c." In 1647, he recovered in strength so far, as to be able to go to church; and he ventured into the pulpit, where in preaching he burst a vein in his lungs, the mischief of which was however prevented for the present, by letting blood. He soon after resumed his preaching; but this threw him again into a spitting of blood, which, though relieved again by opening a vein, made the pulpit duty too dan-

gerous. Yet he continued to administer the sacrament, and to give his usual short discourses at funerals, suitable to the occasion. Being thus disabled to preach, he supplied that defect as far as possible, by publishing several learned works, among which his edition of "Marcus Antoninus's Meditations, with his Preliminary Discourse of the Philosophy of the Stoics, and Commentary," is much esteemed; most of these, besides others already mentioned, were printed among his "*Opera Critica*," at Utrecht in 1668, folio.

He was the first of the forty-seven ministers, who in 1648 subscribed the remonstrance to the army and the general, against the design of trying and executing the king. In 1653, he was drawn into a dispute with Lilly the astrologer, about the certainty of his art, which he had maintained was revealed to mankind by the good angels. Our author, in his annotations upon Jeremiah, taking notice of this profaneness, had used the astrologer a little roughly, calling him blind buzzard, &c. in return to which, Lilly, in his "*Annus Tenebrosus*," reflected upon the divine; to whom our author replied, in "*A Vindication of the Annotations, &c. 1653*," 4to. To this Lilly printing an answer, wherein he charged his antagonist with covetousness, and prostituting his function to worldly views, our author wrote "*A Discourse Apologetical*," vindicating himself from those calumnies. This last piece was published in 1654; and the same year he died, being in his 80th year. His corpse was interred at his own church, Mr. Simon Ashe preaching his funeral sermon: this was printed in 1655, with a narrative of his life. He would never suffer his picture to be drawn, and probably it is owing to the same cause, that no stone marked the place of his burial. He left several MSS. and was married four times.

GATAKER (CHARLES), son of the preceding, was born at Rotherhithe or Redriff in Surrey, in 1614. He was first educated at home by his father; then sent to St. Paul's-School, and, at sixteen years of age, removed to Sidney-College in Cambridge; where he took the degree of B. A. A few years after becoming acquainted with Lucius, lord Falkland, that nobleman, pleased with his learning and open temper, made him his chaplain; and his lordship's seat being near Oxford, the chaplain entered himself a member of Pembroke-College in that university, and took the degree of M. A. there in 1636. This was a very agreeable situation; and he had a very fair prospect of being preferred, had not his patron been unfortunately cut off in the civil wars. By that unlucky event, all Gataker's rising hopes were blasted at present; and he continued unpreferred till 1647, when Charles, earl of Chermarvon, procured him the rectory of Haggerston, or Haggaston, near Winslow in Buckinghamshire.

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He was now in the vigour of his age; and, besides performing the duties of his parish, began to think of doing justice to the literary treasures of his father, which were fallen into his hands. In this resolution, he published the remainder of a miscellaneous collection, the two first books of which had been printed by his father, with a promise of other four, under the title of "Cinnus five Adversaria miscellanea, &c." in 1659; and afterwards, in 1670, another piece, entitled, "An Antidote against Error concerning Justification: A Discourse on Rom. iii. 28. too precious to be buried in Obscurity." To this he subjoined a treatise of his own, on the same subject, entitled, "The Way of Truth and Peace; or a Reconciliation of St. Paul and St. James, &c." The same year was handed about in MS. some animadversions on "Bull's Harmonia Apostolica," which our author, concealing his name, communicated to several bishops by letter; urging them to use their authority in condemning the doctrines advanced in the "Harmonia," as pernicious, heretical, and contrary to the decrees of the church of England, and of all other reformed churches. Gataker was thought herein to shew too much heat, and Bull wrote an answer to the animadversions, in which he reflects severely on the son, for publishing his father's posthumous tracts just mentioned. Gataker published some other controversial pieces, the titles of which are, 1. "An Answer to five captious Questions propounded by a Factor for the Papacy, &c. 1673;" to which is added, "A Letter to Mr. Fr. M. ann. 1636," written by Lucius, lord Falkland. 2. "The Papist's Bait, or their usual Method in gaining Profelytes answered, 1674;" to which is added, "A Letter of Lord Falkland to the same Gentleman." 3. "Examination of the Case of the Quakers, concerning Oaths, &c. 1675." 4. "Ichnographia Doctrinæ de Justificatione, &c."

He was never removed by any preferment from Haggerston; and died there in 1680.

GAUDEN (JOHN), was son of John Gauden, vicar of Mayfield in Essex, where he was born in 1605. He had his grammar-learning at Bury St. Edmunds in Suffolk, whence he was removed to St. John's-College in Cambridge; and, having made a good proficiency in academical learning, took his degrees in arts. About 1630, he married a daughter of Sir William Russel, of Chippenham in Cambridgeshire, and was presented to that vicarage. He also obtained the rectory of Brightwell in Berkshire, which bringing him near Oxford, he entered himself of Wadham-College in that university, and became tutor to two of his father-in-law's sons; other young gentlemen, and some noblemen, were also put under his care. He proceeded B. D. July, 1635; and D. D. July 8, 1641.

He had now been some years chaplain to Robert, earl of Warwick,

wick, and that nobleman siding with the parliament against the king, was followed therein by his chaplain, who being appointed Nov. 29, 1640, to preach before the House of Commons, adapted his discourse so exactly to the humour of the prevailing party, that they made him a present of a large silver tankard; and next year presented him to the rich deanery of Bocking in Essex. He accepted the nomination, but did not choose to depend entirely upon it; and therefore made friends to Laud, then prisoner in the Tower, and procured a collation from his grace, undoubtedly the rightful patron.

Upon the abolition of the hierarchy, and establishment of the Presbyterian form of church government, he complied with the ruling powers, was chosen one of the assembly of divines, who met at Westminster in 1643, and took the covenant as enjoined by their authority; which he was far from approving of, and offered his scruples and objections against it, both as to matter and authority: though his name was among those who were to constitute the assembly of divines, yet it was afterwards struck off the list, and Mr. Thomas Godwin put into his room. He published the same year a piece, entitled, "Certain Scruples and Doubts of Conscience about taking the solemn League and Covenant, tended to the Consideration of Sir Laurence Bromfield and Zacharias Crafston," 4to.

He was one of those divines, who signed the protestation which was presented to the army, against trying and destroying the king; and not content with joining among others in that cause, he distinguished himself above the rest by publishing a piece, entitled, "The religious and loyal Protestation of John Gauden, Doctor in Divinity, against the present declared Purposes and Proceedings of the Army, and others, about the trying and destroying of our Sovereign Lord the King; sent to a Colonel, to be presented to the Lord Fairfax, and his General Council of Officers, the 5th of January 1648, Lond. 1648," 4to. Nor did his zeal stop here: presently after the king's death he wrote what he called, "A just Invektive against those of the Army and their Abettors, who murdered king Charles I. on the 30th of January 1648, with some other poetical Pieces in Latin, referring to those tragical Times, written February 10, 1648."

He went further still: for, having got into his hands his majesty's meditations, &c. written by himself, he took a copy of the MS. and immediately resolving to print it with all speed, he prevailed with Mr. Roydon, the king's printer, to undertake the work. But when about half printed, a discovery was made, and all the sheets then wrought off were destroyed. However, this did not damp Gauden's spirit. He attempted to print it again, but could by no possible means get it finished, till some few days after his majesty's destruction; when it came out under the title of "Tracts

BETRAYED, or, The Portraiture of his sacred Majesty in his Solitude and Sufferings." Upon its first appearance, the powers then at the helm were immediately sensible, how dangerous a book it was to their cause; and, therefore, set all their engines at work to discover the publisher; and having seized the MS. which had been sent to the king, they appointed a committee to examine into the business. Gauden, having notice of this proceeding, withdrew privately in the night from his own house to Sir John Wentworth's, near Yarmouth, with a design to convey himself beyond sea: but Mr. Symonds, his majesty's chaplain, who had communicated the MS. to the doctor, and had been taken up in a disguise, happening to die before his intended examination, the committee were not able to find out any thing, by any means whatsoever. Upon this, the doctor changed his resolution, and stayed in England; where he directed his conduct with so much policy, as to keep his preferments during the several periods of the usurpation; although he published several treatises in vindication of the Church of England and its ministers: which are, 1. "Hieraspistes, or, An Apology of the Ministers of the Church of England, 1653." 2. "The Case of Ministers Maintenance by Tithes (as in England) plainly discussed in Conscience and Prudence, 1653." N. B. Tithes were abolished about this time. 3. "Christ at the Wedding, or, A Treatise of Christian Marriages to be solemnly blessed by Ministers." N. B. Justices of the peace were empowered to perform that rite in those times. 4. "A Petitionary Remonstrance presented to O. P. by John Gauden, D. D. a Son, Servant, and Supplicant for the Church of England, in Behalf of many Thousands, his distressed Brethren, Ministers of the Gospel, and other good Scholars, who were deprived of all public Employment, 1659." Abp. Ussher went to the protector at the same time to intercede for them. Besides these, he published with the same spirit of vindicating the doctrine of the church of England, "A Discourse concerning public Oaths, and the Lawfulness of swearing in judicial Proceedings in order to answer the Scruples of the Quakers, 1649."

In 1659, as soon as the first dawn of the Restoration began to shew itself, the doctor printed "*Ἰερα Δάκρυα*, Ecclesiæ Anglicanæ suspiria;" "The Tears, Sighs, Complaints, and Prayers of the Church of England, setting forth her former Constitution, compared with her present Condition, also the visible Causes and probable Cures of her Distemper," in four books, folio. The same year, upon the death of bishop Brownrigg, he succeeded him as preacher to the Temple; and upon the return of Charles II. he succeeded the same bishop in the see of Exeter, Nov. 1660, having been made king's chaplain before.

But he did not sit down content here; thinking his services deserved something more. He had already published his "*Anti-*
sacrilegus,

sacrilegus, or, A Defenative against the plausible or gilded Poison of that nameless Paper, supposed to be the Plot of Cornelius Burges and his Partners, which tempts the King's Majesty by the Offer of 500,000*l.* to make good by an Act of Parliament, to the Purchasers of Bishops Lands, &c. their illegal Bargain for ninety-nine Years, 1660," 4to. As also his "Analysis, against the Covenant in Defence of the Hierarchy;" and his "Anti-Baal-Berith, or, The Binding of the Covenant and all the Covenanters to their good Behaviour, &c. With an Answer to that monstrous Paradox of "No Sacrilege, no Sin, to alienate Church Lands, without, and against all Laws of God and Man." These were all printed before his promotion to the see of Exeter. His zeal continued to glow with equal ardor the two following years; in his "Life of Hooker," prefixed to an edition of Hooker's works, published by him in 1661; and, again, in his "Pillar of Gratitude, humbly dedicated to the Glory of God, the Honour of his Majesty, &c. for restoring Episcopacy," in 1662. He also wrote, "Considerations touching the Liturgy of the Church of England, in Reference to his Majesty's late Declaration, and in order to a happy Union in Church and State, 1660." He obtained a removal to the see of Worcester, to which he was elected May 23, 1662. But this promotion he was so far from being satisfied with, that he looked upon it as an injury: he had, it seems, applied to the king for the rich bishopric of Winchester, and flattered himself with the hopes of a translation thither; and the regret and vexation at the disappointment is thought to have hastened his end, for he died in September that year. After his death, his widow, being left with five children, in consideration of the short time he had enjoyed Worcester, and the charge of removing from Exeter, petitioned the king for the half year's profits of the last bishopric; but her petition was rejected as unreasonable, on account of his large revenues and profits at his first coming to Exeter. Dr. Gauden was esteemed by all who knew him, as one that had strangely improved himself by unwearied labour; he was particularly resorted to, for his most admirable and edifying way of preaching. However, it is certain, he had too luxuriant an imagination, which betrayed him into an Asiatic rankness of style; and from thence, it may be concluded, that not he, but the king himself, was the true author of the "*Εὐχαριστικὴ*;" in which there is a nobleness and justness of thought, with a greatness of style, that made it be looked on as the best written book in the English language.

Soon after his death there came out, written by him, "A Discourse of artificial Beauty in point of Conscience between two Ladies, 1662." This was followed by another tract, published, together with some on the same subject by Whitgift, Hooker, and Sanderfon, under the title of "Prophecies concerning the Return

of Popery, 1663." Lastly, in 1681, there appeared in 12mo. "The whole Duty of a Communicant, &c." with bishop Gauden's name prefixed to it.

GAY (JOHN), an English poet, was born in 1688, near Barnstable in Devonshire; and put to the free-school there, where he acquired a taste for classical literature. This was all the education he had in that way: for the estate of his family, which was ancient, being much reduced, his fortune was not sufficient to support him as a gentleman; and, therefore, his friends chose to breed him to some genteel trade. Accordingly, he was put apprentice to a silk-mercator in London. But this step was taken without consulting the youth's taste and temper. The shop soon became his aversion; he was seldom seen in it; and in a few years his master, upon the offer of a small consideration, willingly consented to give up his indentures. Having thus purchased the ease of his mind, he indulged himself freely and fully in that course of life to which he was irresistibly drawn by nature. Genius concurred with inclination; poetry was at once his delight and his talent; and he suffered not his Muse to be disturbed by any disagreeable attention to the expence of cultivating it.

These qualities recommended him to such company and acquaintance as he most affected; and among others to Swift and Pope, who were exceedingly struck with the open sincerity, and easiness of his temper. To this last gentleman he addressed the first-fruits of his Muse, entitled, "Rural Sports, a Georgic, printed in 1711." This piece discovered a rich poetical vein, peculiar to himself, and met with some agreeable attestations of its merit, that would have been enjoyed with a higher relish, had not the pleasure been interrupted by the ill state of his finances; which, by an uncommon degree of thoughtlessness and cullibility, were reduced now to a low ebb. Our poet's purse was an unerring barometer of his spirits; which, sinking with it, left him in the apprehension of a servile dependance, a condition he dreaded above any thing that could befall him. However, the clouds were shortly dispelled by the kindness of the duchess of Monmouth, who appointed him her secretary in 1712, with a handsome salary. This seasonable favour seating him in a coach, though not his own, kindled his Muse into a new pregnancy. He first produced his celebrated poem, called, "Trivia, or, the Art of walking the Streets;" and the following year, at the instance of Pope, he formed the plan of his "Pastorals." This exquisite piece came out in 1714, with a dedication to lord Bolingbroke.

The most promising views now opened to him at court; he was caressed by some leading persons in the ministry; and his patroness rejoiced to see him taken from her house to attend the earl of Clarendon, as secretary in his embassy to the court of Hanover

the same year. But, whatever were his hopes from this new advancement, it is certain, they began and ended almost together; for queen Anne died in fifteen days after their arrival at Hanover. However, this did not prove an irreparable loss; his present situation made him personally known to the succeeding royal family; and returning home he made a proper use of it, in a handsome compliment on the princess of Wales, at her arrival in England. This address procured him a favourable admittance at the new court; and, that raising a new flow of spirits, he wrote his farce, "The What d'ye call it," which appeared upon the stage before the end of the season, and was honoured with their royal highnesses presence. The profits, likewise, brought some useful recruits to his fortune; and his poetical merit, being endeared by the sweetness and sincerity of his nature, procured him an easy access to persons of the first distinction. In 1716, he made a visit to his native county at the expence of lord Burlington, and repaid his lordship with an humorous account of the journey. The like return was made for Mr. Pulteney's favour, who took him in his company the following year to Aix in France.

This jaunting about with some decent appointments was one of the highest relished pleasures of Gay's life, and never failed of calling forth his Muse. Soon after his return from France, he introduced to the stage, "The Three Hours after Marriage." His friends Pope and Arbuthnot had both a hand in this performance, and the two principal characters were acted by two of the best comedians at that time: yet, with all these helps and advantages, it was very ill received, if not condemned, the first night. Gay withstood this with an unusual degree of magnanimity, which seems to be inspired by a hearty regard for his partners; especially Pope, who was greatly affected with it. In 1718, he accompanied Pope to lord Harcourt's seat in Oxfordshire, where they clubbed wits in consecrating to posterity the death of two rustical lovers, unfortunately killed in the neighbouring fields by a stroke of lightning. In 1720, he recruited his purse again by a handsome subscription to his poems, which he collected and printed in 2 vols. 4to. but falling into the general insatiation of that remarkable year, he lost all his fortune in the South-Sea scheme, and consequently all his spirits. In reality, this stroke had almost proved fatal to him; he was seized with a violent cholic; and, after languishing some time, removed in 1722 to Hampstead, for the benefit of the air and waters; but, by the assistance of Dr. Arbuthnot, who constantly attended him, at length he recovered. He then set about writing his tragedy called, "The Captives; which, when finished, he had the honour of reading from the MS. to the princess of Wales, in 1724. Her royal highness also promised him further marks of her favour, if he would write some fables in verse for the use of the duke of Cumberland; which task he accordingly undertook,

undertook, and published them in 1726, with a dedication to that prince. All this was done against the advice of Pope, the duke being then only an infant.

Upon the accession of George II. to the throne, he was offered the place of gentleman-usher to the then youngest princess Louisa; a post which he thought beneath his acceptance: and, resenting the offer as an affront, in that ill-humour with the court, he wrote the "Beggar's Opera;" which, being brought upon the stage Nov. 1727, was received with greater applause than had ever been known on any occasion. There is scarcely to be found in history an example, where a private subject, undistinguished either by birth or fortune, had it in his power to feast his resentment so richly at the expence of his sovereign. But this was not all; he went on in the same humour, and cast a second part in the like-fashioned mould; which, being excluded from the stage by the lord chamberlain, he was encouraged to print with the title of "Polly," by subscription; and this too, considering the powers employed against it, was incredibly large. Neither did it end here. The duke and duchess of Queensbury took part in resenting the indignity put upon him by this last act of power; resigned their respective places at court; took our author into their house and family; and treated him with all the endearing kindness of an intimate and much beloved friend.

These noble additions to his fame, his fortune, and his friendships, inspired him with fresh vigour, raised him to a degree of confidence and assurance, and he was even prompted to think that "The Wife of Bath," despised and rejected as it had been, might, with some improvements which he could now give it, be made to taste the sweets of this happy change in his fortune. In this temper he revised and altered it, and brought it again new dressed upon the stage in 1729, but had the mortification to see all his sanguine hopes of its success blasted; it met with the same fate in the play-house as formerly. This rebuff happened in March 1729-30, and thereupon, the evil spirit of melancholy entered into him; which, with the return of his constitutional distemper the cholic; gave a new edge to the sense of his disappointments at court, with respect to the "Beggars Opera." In that satire, he had it seems flattered himself with the hopes of awing the court into a disposition to take him into favour, in order to keep so powerful a pen in good humour, and engage on their side. This last refinement upon his misery, added to former indignities, threw him into a dejection, which he in vain endeavoured to remove, by another tour into Somersetshire, in 1731. In short, he grew incurable.

However, in the delightful retirement of Amesbury, a seat of his noble patron the duke of Queensbury, near Stonehenge upon Salisbury-Plain, he found lucid intervals enough to finish his opera called "Achilles;" and coming with the family to his grace's

house in Burlington-Gardens, to pass the winter season, he gave that piece to the play-house. The week after, he was suddenly seized with a violent inflammatory fever; which, ending in a mortification of his bowels, in three days put a period to his life, Dec. 11, 1732.

The corpse was brought from his grace's house to Exeter-Change in the Strand; where, after lying in a very decent state, it was removed to Westminster-Abbey, and interred in the South cross-isle, against the tomb of Chaucer, near the place where stands his monument (with an epitaph written by himself) erected by the duke and duchess of Queensbury.

The opera of "Achilles" was brought upon the stage soon after his death, and met with a very good reception. The profits of the representation were given by the managers of the play-house to our author's two widow sisters, Katharine and Joanna, relict of Mr. Ballet and Mr. Fortescue, who, as heirs at law, shared his fortune (about 3000*l.*) equally between them; which disposition was agreeable to his own desire, and therefore he made no will. He left several MSS. behind him, some of which came into the hands of Pope, who took care to suppress such as he judged unworthy of him. A few years after his death, there was published under his name a comedy, called, "The Distressed Wife," the second edition of which was printed in 1750; and in 1754, a humorous piece, with the title of "The Rehearsal at Goatham."

GAZA (THEODORE), a very eminent man at the time of the resurrection of letters in Europe, was born at Thessalonica in Greece, in 1398. His country being invaded by the Turks, he was obliged to quit it; and, in 1430, he went into Italy, to seek that tranquillity abroad, which was denied him at home. He applied himself immediately, on his arrival there, to learn the Latin tongue; and for that purpose, put himself under the tuition of Victorinus del Feltré, who taught it at Mantua. He was, indeed, past the age when languages are more easily attained, yet he made himself such a master of the Latin, that he spoke and wrote it with the same facility and elegance, as if it had been his native tongue: though Erasmus is of opinion, that he could never fairly divest himself of his Greek idiom. His uncommon parts and learning soon recommended him to public notice; and particularly to the patronage of cardinal Bessarion.

About 1450, he went to Rome, being called thither by Nicholas V. with many other professors of the Greek tongue, scattered about Italy, in order to translate the Greek authors into Latin. Great jealousies and dissensions arose among these learned thus assembled: and an actual quarrel broke out between Gaza and Georgius Trapezuntius in particular.

Nicholas

Nicholas V. dying in 1456, Gaza went to Naples, where he was honourably received by king Alphonfus, to whom he had been well recommended; but this prince dying in 1458, he returned to his patron the cardinal at Rome, who soon after gave him a benefice at Calabria. Towards the latter end of his life he went to Rome, with one of his performances finely written upon vellum, which he presented to Sixtus IV. expecting to receive from his holiness an immense reward for so curious and valuable a present. But the pope, it is said, having coolly asked him the expence he had been at, gave him but just what was sufficient to defray it. Gaza flung the money into the Tiber, and died soon after at Rome, in 1478, of disappointment and grief, being about 80 years of age.

His works may be divided into original pieces and translations. Of the former are, 1. "*Grammaticæ Græcæ Libri quatuor.*" Written in Greek, and printed first at Venice in 1495: afterwards at Basil in 1522, with a Latin translation by Erasmus. 2. "*Liber de Atticis Mansibus, Græcè.*" By way of supplement to his grammar, with which it was printed with a Latin version. 3. "*Epistola ad Franciscum Philelphum de origine Turcarum, Græcè, cum Versione Leonis Allatii.*" Printed in the *Symmiſta* of the translator at Cologne in 1653. His translations are also of two sorts; from Greek into Latin, and from Latin into Greek. Of the latter sort are Cicero's pieces, "*De Senectute,*" and "*De Somnio Scipionis:*" both printed in Aldus's edition of Cicero's works in 1523, 8vo. Of the former sort are, "*Aristotelis Libri novem Historiæ Animalium: de Partibus Animalium Libri quatuor: & de Generatione Animalium Libri quinque. Latine versi, Venet. 1476.*" Also, "*Aristotelis Problemata,*" "*Theophrasti Historiæ Plantarum Libri decem,*" "*Alexandri Problematum Libri duo,*" "*Æliani Liber de Instruendis Aciebus,*" "*J. Chrysostomi Homiliæ quinque de incomprehensibili Dei Natura.*" There is also a piece or two which has never been published.

GED (WILLIAM), an ingenious though unsuccessful artist, who was a goldsmith in Edinburgh, deserves to be recorded for his attempt to introduce an improvement in the art of printing. The invention, first practised by Ged in 1725, was simply this. From any types of Greek or Roman, or any other character, he formed a plate for every page, or sheet, of a book, from which he printed, instead of using a type for every letter, as is done in the common way. This was first practised, but on blocks of wood, by the Chinese and Japanese, and pursued in the first essays of Coster, the European inventor of the present art. "This improvement," says James Ged, the inventor's son, "is principally considerable in three most important articles, viz. expence, correctness, beauty and uniformity." But these improvements are controverted by Mr. Mores and others.

In July 1729, William Ged entered into partnership with William Fenner, a London stationer, who was to have half the profits, in consideration of his advancing all the money requisite. To supply this, Mr. John James, then an architect at Greenwich (who built Sir Gregory Page's house, Bloomsbury-Church, &c.) was taken into the scheme, and afterwards his brother, Mr. Thomas James, a letter-founder, and James Ged, the inventor's son. In 1730, these partners applied to the university of Cambridge for printing Bibles and Common-Prayer Books by blocks instead of single types, and, in consequence, a lease was sealed to them April 23, 1731. In their attempt they sunk a large sum of money, and finished only two Prayer-Books, so that it was forced to be relinquished, and the lease was given up in 1738. Ged imputed his disappointment to the villany of the press-men and the ill-treatment of his partners (which he specifies at large) particularly Fenner, whom John James and he were advised to prosecute, but declined it. He returned to Scotland in 1733, and had no redress. He there, however, had friends who were anxious to see a specimen of his performance; which he gave them in 1734, by an edition of *Sallust*. Fenner died insolvent in or before the year 1735, and his widow married Mr. Waugh, an apothecary, whom she survived. Her effects were sold in 1768. James Ged, the son, wearied with disappointments, engaged in the rebellion of 1745, as a captain in Perth's regiment; and being taken at Carlisle, was condemned; but, on his father's account, by Dr. Smith's interest with the duke of Newcastle, was pardoned, and released in 1748. He afterwards worked for some time, as a journeyman, with Mr. Bettenham, and then commenced master; but being unsuccessful, he went privately to Jamaica, where his younger brother William was settled as a reputable printer. His tools, &c. he left to be shipped by a false friend, who most ungenerously detained them to try his skill himself. James died the year after he left England; as did his brother in 1767. In the above pursuit Mr. Thomas James, who died in 1738, expended much of his fortune, and suffered in his proper business. Mr. William Ged died, in very indifferent circumstances, Oct. 19, 1749.

GEDDES (JAMES), the eldest son of an old and respected family in the shire of Tweeddale in Scotland, born about 1710, received the first rudiments of learning in his father's family, under the direction of private tutors. His genius was quick, and he took great pleasure in reading, so that he soon made considerable progress in the learned languages, and the elements of philosophy. As soon as he understood Latin and Greek, he entered with remarkable spirit into the sentiments of the ancient writers, and discovered an ardent desire for a more intimate acquaintance with them. He afterwards studied the different branches of philosophy at

at the university of Edinburgh, and particularly applied to mathematical learning, in which he made uncommon proficiency, under the tuition of the late learned M^r Laurin. After he had acquired a competent knowledge of philosophy, his thoughts were turned to the law, which he proposed to make the peculiar study and profession of his life. After the usual course of preparatory study for this employment, he was admitted advocate, and practised at the bar for several years with growing reputation; but he did not arrive to the greatest eminence in his profession, as he was cut off by a lingering consumption before he was forty years of age. His character was amiable and worthy in all respects. He retained through his whole life that keen relish for ancient literature, which he had imbibed in his youth: and what time he could spare from the duties of his profession, and the necessary affairs of his family, was devoted to the study of the ancients, poets, philosophers, and historians. The fruit of these studies was "An Essay on the Composition and Manner of Writing of the Ancients, particularly Plato, Glasgow, 1748," 8vo. He left papers sufficient to make another volume, but whether they have since been published or not, we are uncertain.

GEDOYN (NICHOLAS), a French writer, born at Orleans in 1667, came to study at Paris, and was a Jesuit for ten years; but, returning back to the world, he became one of the friends of the celebrated Ninon Lenclos, and figured as a man of wit and letters. In 1711, he was received into the Academy of Belles-Lettres; in 1719, into the French academy; and, 1732, he was named to the abbey of Notre-Dame. He died in 1744. He is greatly distinguished by two French translations of Quintilian and Pausanias. There were also published, in 1745, "*Oeuvres diverses*," or a collection of little essays by him upon subjects of morality and literature.

GELDENHAUR (GERARD), a learned German, was born at Nimeguen in 1482. He studied classical learning at Deventer, and went through his course of philosophy at Louvain with such success, that he was chosen to teach that science there. It was in this university that he contracted a strict friendship with several learned men, and in particular with Erasmus, who afterwards quarrelled with him for changing his religion. He made some stay at Antwerp, whence he was invited to the court of Charles of Austria, to be reader and historian to that prince: but, not loving to change his abode often, he did not think proper to attend him into Spain, but disengaged himself from his service, and entered into that of Philip of Burgundy, bishop of Utrecht. He was his reader and secretary 12 years, that was, to 1524; after which, he executed the same functions at the court of Maximilian of Burgundy.

gundy. He was sent to Wittemburgh in 1526, in order to inquire into the state of the schools and of the church there. He faithfully reported what he had observed in that city, and confessed he could not disapprove of a doctrine so conformable to the Scriptures, as that which he heard there: and upon this he forsook the Popish religion, and retired towards the Upper Rhine. He married at Worms, and taught youth there for some time. Afterwards he was invited to Augsbürg, to undertake the same employment; and at length, in 1534, he went thence to Marburg, where he taught history for two years, and then divinity to his death. He died of the plague in 1542. He was a man well skilled in poetry, rhetoric, and history. The most considerable of his works are, "*Historia Batavica*;" "*De Batavorum Insula*;" "*Germaniæ Inferioris Historia*;" "*Epistola de Zelandi*;" and "*Satiræ Octo*."

GELENIUS (SIGISMUND), a learned and excellent man, was born of a good family at Prague about 1498. He began very early to travel through Germany, France, and Italy; and easily made himself master of the languages of those countries. In Italy, he confirmed himself in the knowledge of the Latin tongue, and learned the Greek under Marcus Musurus. In his return to Germany, he went through Basil; and became acquainted with Erasmus, who conceived an esteem for him, and recommended him to John Frobenius for corrector of his printing-house. Gelenius accepted of that charge, laborious as it was; for he had a great number of Greek, Hebrew, and Latin books, which Frobenius was printing, to correct. He acquitted himself well in this employment till his death, which happened at Basil about 1555. He had married in that city, and left behind him two sons and a daughter. He was a tall man, and very corpulent. He had an excellent memory, and a ready sharp wit. He was wonderfully mild and good-natured, so that he could scarce ever be put into a passion.

He was particularly respected for his Latin translations, besides which he published a dictionary in four languages, the Greek, Latin, German, and Sclavonian: after which, he wrote annotations on Livy and Pliny, &c. He is said to have struggled all his life with poverty.

GELLIBRAND (HENRY), professor of astronomy at Gresham-College, was the son of Henry Gellibrand, M. A. and some time fellow of All-Souls-College in Oxford; and born, in 1597, in the parish of St. Botolph, Aldersgate, in London: but his father settling upon a paternal estate at St. Paul's-Cray in Kent, he had the rudiments of his education probably in those parts. He was sent to Trinity-College, Oxford, in 1615; and took his first degree in arts, 1619. He then entered into orders, and became curate of Chiddingstone in Kent; but, having taken
a fancy

a fancy for mathematics, by hearing one of Sir Henry Savile's lectures in that science, he grew so deeply enamoured with it, that though he was not without good views in the church, he resolved to forego every thing in that way. He contented himself with his private patrimony, which was now come into his hands on the death of his father; and the same year, becoming a student at Oxford, made his beloved mathematics his sole employment. In this leisure, he prosecuted his studies with so much diligence and success, that, before he proceeded M. A. which was in 1623, he excelled in that science, and was admitted to a familiarity with the most eminent masters. Among others, Mr. Henry Briggs, then lately appointed Savilian professor of geometry at Oxford by the founder, shewed him particular countenance and favour. This, in a few years, was improved to a degree of intimate friendship, inasmuch, that the professor communicated to him all his notions and discoveries; and, upon the death of Mr. Edmund Gunter, recommended him to the trustees of Gresham-College, where he once held the geometric lecture, for the astronomy professorship there. He was elected, Jan. 22, 1626-7. His friend, Mr. Briggs, dying in 1630, before he had finished his "*Trigonometria Britannica*," recommended the completing and publishing of that capital work to our author.

As Gellibrand was puritanically inclined, while he was engaged in this work, his servant William Beale, by his encouragement, published an almanac for the year 1631, wherein the Popish saints, usually put into our calendar, were omitted; and the names of other saints and martyrs, mentioned in the book of martyrs, were placed in their room as they stand in Mr. Fox's calendar. This gave offence to Dr. Laud, who, being then bishop of London, cited them both into the High-Commission-Court. But when the cause came to a hearing, it appeared, that other almanacs of the same kind had formerly been printed; whereupon, both master and man were acquitted by archbishop Abbot and the whole court, Laud only excepted; which was afterwards one of the articles against him at his own trial. This prosecution did not hinder Gellibrand from proceeding in his friend's work, which he completed in 1632; and procured it to be printed by the famous Ulacque Adrian, at Gouda in Holland, in 1633, fol. with a preface, containing an encomium of Mr. Briggs, expressed in such language, as shews him to have been a good master of the Latin tongue. He wrote several things after this, chiefly tending to the improvement of navigation, which would probably have been further advanced by him, had his life been continued longer; but he was untimely carried off by a fever in his 40th year.

GELLI (JOHN BAPTIST), an eminent Italian writer, and very extraordinary person, was born of mean parents at Florence, in

1498. His condition was such, that recourse was had to a trade for his livelihood; and, accordingly, he was brought up a taylor. Such, however, was the acuteness and greatness of his genius, that this did not hinder him from acquiring more languages than his own, and making an uncommon progress in the Belles Lettres. He was acquainted with all the wits and learned of Florence; and his merit was universally known. He was chosen a member of the academy there; and the city, to do him all the honour they could, made him one of their burghesses. Nevertheless, he continued the exercise of his profession to the end of his life; he devoted working-days to the care of his body, and Sundays and festivals to the culture of his understanding. He died in 1563, in his 65th year.

In 1546, he published at Florence, 1. "Dialoghi," in 4to. which he afterwards called "J. Capricci del Bottaiolo.—La Circe, 1549 and 1550," 8vo. This work consists of ten dialogues, written after Lucian's manner. 2. "Le Lezioni fatte da lui nell' Accademia Fiorentina, 1551," 8vo. He published several letters upon Dante's "Inferno." also "Ragionamento sopra le Difficultà del mettere in Regole la nostra lingua," without date. He was the author of two comedies, "La Sporta" and "Lo Errore;" and of some translations.

GELLIUS (AULUS), or, as some have called him, Agellius, a celebrated grammarian of antiquity, who lived in the second century under Marcus Aurelius, and some succeeding emperors, and is now known by his "Noctes Atticæ." This work is divided into books and chapters, and is nothing but a collection of observations on authors, which he gathered up from reading or conversation, and put together for the use of his children. Out of 20 books the eighth is entirely lost; nothing but the heads of the chapters remaining. He called it "Noctes Atticæ," because it was composed in the evenings of a winter which he spent at Athens. The critics and grammarians have bestowed much pains upon this author; and have in general agreed to speak well of him. The time of his death is unknown.

GEMINIANI (FRANCESCO), a fine performer on the violin, and composer for that instrument, was born at Lucca in Italy, about 1680. He received his first instructions in music from Scarlatti, but finished his studies under Correlli. In 1714, he came to England; and, two years after, published 12 sonatas, "a Violino Violone e Cembalo." These, together with his exquisite manner of performing, had such an effect, that he was at length introduced to George I. who had expressed a desire to hear some of the pieces contained in this work, performed by himself. Geminiani wished, however, that he might be accompanied on the harpsichord by Handel; and both accordingly attended at St. James's. The

The earl of Essex, being a lover of music, became a patron of Geminiani; and, in 1727, procured him the offer of the place of master and composer of the state music in Ireland: but this, not being tenable by one of the Romish communion, he declined; saying, that, though he had never made great pretensions to religion, yet the renouncing that faith in which he had been baptized, for the sake of worldly advantage, was what he could not answer to his conscience. He afterwards composed Corelli's solos into concertos; he published six concertos of his own composition, and many other things. The life of this musician was a very unsettled one; he spent several years in different countries, for he was fond of making excursions; and employed in pursuits which had no connection with his art. He was, particularly, a downright enthusiast in painting; and, to gratify his humour in this way, he bought pictures; which, to supply his wants, he sold again. The consequence of this kind of traffic was loss, and its concomitant, distress: which distress was so extreme, that he actually did go to, and would have remained in, prison, if a protection from his patron the earl of Essex had not delivered him. And yet his spirit was such, that when the prince of Wales, who admired his compositions, would have settled upon him a pension of 100*l.* a year, he declined the offer, affecting an aversion to a life of dependence.

In 1761, he went over to Ireland, and was kindly entertained there by Mr. Matthew Dubourg, who had been his pupil, and had been made master of the king's band in Ireland upon his refusing it. Geminiani, it seems, had spent many years in compiling an elaborate treatise on music, which he intended for publication; but, soon after his arrival in Dublin, by the treachery of a female servant, who is supposed to have been recommended to him for no other purpose, it was conveyed out of his chamber, and could never after be recovered. The greatness of this loss, and his inability to repair it, made a deep impression upon his spirits, and is conjectured to have hastened his dissolution; at least, he survived it but a short time, dying Sept. 17, 1762.

GEMISTUS (GEORGE), surnamed Pletho, originally of Constantinople, retired to Florence, at that time the asylum of the literati, after the taking of his country by the Turks. He was at the council of Florence in 1438, and greatly distinguished by his wisdom as well as learning. He lived to be above 100. He was the author of, 1. "Commentaries upon the Magic Oracles of Zoroaster;" a book of profound erudition. 2. "Historical Treatises;" these discover a great knowledge of Grecian history. 3. "A Comparison between Plato and Aristotle;" in which, however, he leans to the former.

GENNADIUS, an ecclesiastical writer, was a priest, not a bishop, as some have imagined, of Marseilles; and died about the year 492 or 493. There are two works of his remaining; one, "*De Dogmatibus Ecclesiasticis*," which was falsely attributed to St. Augustin, and has been printed in some editions of his works; another, "*De Illustribus Ecclesiæ Scriptoribus*."

GENTILESCHI (HORATIO), an Italian painter, was born at Pisa in 1563. After having made himself famous at Florence, Rome, Genoa, and other parts of Italy, he removed to Savoy; from whence he went to France, and at last, upon the invitation of Charles I. came over to England. He was well received by that king, who appointed him lodgings in his court, together with a considerable salary; and employed him in his palace at Greenwich, and other public places. The most remarkable of his performances in England, were the ceilings of Greenwich and York-House. He did also a Madona, a Magdalen, and Lot with his two daughters, for king Charles, all which he performed admirably well. His most esteemed piece abroad, was the portico of cardinal Bentivoglio's palace at Rome. He made several attempts in face painting, but with little success; his talent lying altogether in histories with figures as large as life. He was much in favour with the duke of Buckingham, and many others of the nobility. After 12 years continuance in England, he died here at 84 years of age, and was buried in the queen's chapel at Somerset-House.

He left behind him a daughter, Artemisia Gentileschi, who was but little inferior to her father in history-painting, and excelled him in portraits. She lived the greatest part of her time at Naples in much splendor; and was as famous all over Europe for her gallantry and love-intrigues, as for her talents in painting. She drew many history-pieces as big as the life; among which, the most celebrated was that of David with the head of Goliath in his hand. She drew also the portraits of some of the royal family, and many of the nobility of England.

GERARD (BALTHASAR), the assassin of William the first prince of Orange, was a native of Villefans in Franche-Comté. This villain found means to insinuate himself into the good graces of the prince, by affecting an outrageous zeal for the Protestant religion, and a furious hatred of the Roman-Catholics. He was a constant attendant at prayers and sermons, and scarcely ever seen without a Plalter or New Testament in his hands. One day, when the prince of Orange was going out of his palace at Delft, Gerard shot him through the head with a pistol. When the murderer was seized, he confessed that for six years past he had resolved to put to death the prince of Orange, as chief of the rebellious heretics. He mentioned some religious, as having applauded his project;

project; and plumed himself as a noble champion of the church of Rome. He avowed, that if the prince had lived, he would have killed him again, although they made him suffer a thousand tortures.

His sentence was the same as those of Ravailiac, Clement, Damien, &c. and this fanatic died, in his own conceit, a martyr of the church of Rome, July 1584.

GERBELIUS (NICOLAUS), an eminent lawyer, was a native of Pforzheim. He was a professor of law at Strasburg, where he died very old in 1560. He was greatly distinguished and respected in his day. His principal work is an excellent description of Greece, under the title of "*Isagoge in tabulam Græciæ Nicolai Sophiani. Basil, 1550.*" in folio. There are besides of Gerbelius, 1. "*Vita Joh. Cuspiniani.*" 2. "*De Anabaptistarum ortu & progressu;*" a curious work.

GERBIER (Sir BALTHASAR), a painter of Antwerp, born in 1592. He painted small figures in distemper; and Charles I. was so pleased with his performances, that he invited him to his court. The duke of Buckingham, perceiving that he was a man of very good sense, as well as a good painter, recommended him zealously to his majesty; who knighted him, and sent him to Brussels, where he resided a long time in quality of agent for the king of Great-Britain. He died in 1661.

GERSON (JOHN), by some called Charlier, an illustrious Frenchman, and usually styled, "*Doctor Christianissimus,*" was born in 1363. He became canon and chancellor of the church of Paris; and, when John Petit had the baseness to justify the murder of Lewis, duke of Orleans, which was committed in 1408, by order of the duke of Burgundy, Gerson caused the doctrine of this tyrannicide to be censured by the doctors and bishops of Paris. His zeal shone forth no less illustriously at the council of Constance, at which he assisted as ambassador from France; and where he distinguished himself by many speeches, and by one particularly, in which he enforced the superiority of the council over the pope. He caused also the doctrine of the above John Petit to be condemned at this council. Not venturing to return to Paris, where the duke of Burgundy would have persecuted him, he retired into Germany, and afterwards got into a convent at Lyon, of which his brother was prior. He died in 1429. A collection of his writings have been published several times; but they came out in Holland in 1706, under the care of Dupin, in five volumes, folio. In this edition there is a "*Gersonania,*" which is represented to be curious.

GESNER (CONRAD), an eminent physician and natural philosopher, was born at Zurich in Switzerland in 1516, and received the first rudiments of the Latin and Greek languages there. He discovered a happy genius, and made a very quick progress in these elements of learning; but his father, being in circumstances not sufficient to breed him a scholar, was determined to ease himself from any further expence in that way, when Ammien, professor of the Latin tongue and eloquence at Zurich, took him to his own house, and charged himself with the care of his education. Gesner continued three years with this patron, and followed his studies with admirable diligence. He was not above fifteen years of age when he lost his father, who was killed in the civil wars of Switzerland; and his mother not having wherewithal to maintain him, he was reduced to the last extremity, especially as he fell at the same time into a dropsical disorder. However, as soon as he recovered his health, being destitute of friends, he resolved to seek his fortune, young as he was, in foreign countries. In this disposition he went to Strasburg, and entering into the service of Wolfgang Fabricius Capito, he resumed the study of the Hebrew language, of which he had learned something at Zurich. After some months stay at Strasburg, he returned to Switzerland, where, the public tranquillity being restored, he procured a pension from the academy of Zurich, which enabled him to make the tour of France. Thither he travelled, together with John Frisius, who had from the beginning been the companion of his studies, and whom he always called his brother. He passed a year at Bourges, applying with great attention to the Greek and Latin classics; and as his pension was not sufficient to maintain him, he helped it out by teaching school. The following year he went to Paris. He was now eighteen years of age, and very capable of making all possible advantages in every kind of science; but though that city abounded with good masters in every way, yet Gesner mis-spent his time there, and did not make that progress as might be expected. From Paris he returned to Strasburg in hopes of getting some employ by the friends which he had made there: but in this project he was happily prevented by the university of Zurich, who recalled him thence, in order to set him at the head of a school in that town. He was no sooner settled in this post, than he began to think of a wife; and meeting with a person to his mind he married her: but was quickly made sensible of his indiscretion, having neither years nor substance enough to conduct or support that state with decency. In short, his present appointments were not sufficient to maintain a couple; and he was obliged to seek out some other resource.

He had from his infancy a great inclination to physic, and he now resolved to apply himself to that study in good earnest. Accordingly, he spent all the time he could spare from his school, in
reading

reading books in that faculty. By this means, the school became distasteful; he grew tired of it; and at length obtained leave to quit it, and to go to Basil to prosecute the study of physic, being allowed his pension to support him there. At Basil, in order to qualify himself for reading the Greek physicians, he employed some part of his time in perfecting the study of their language; by this means, he became so much master of it, that he left that university in a year's time, being made professor of Greek at Lausanne, where an university had just been founded by the senate of Berne. As this post was endowed with a considerable salary, he was now set more at large, and found himself not only in a condition to maintain his family, but also to gratify his inclination in proceeding with the study of physic; since he was now so much master of the Greek, that he could dispatch his ordinary lectures without any extraordinary preparation. Having past three years in this post, he thought it high time to finish his studies in medicine. Accordingly, with that view he went to Montpelier; where at his first arrival, being sensible of the advantage of conversing with persons learned in the faculty, he tried to procure a lodging in some physician's house; and finding that favour not to be obtained, he made no long stay, but satisfying himself with studying anatomy and botany for some time, he returned to Basil, and was admitted to a doctor's degree. Thus qualified he returned to Zurich, immediately entered upon the practice of his profession, and in a little time after was made professor of philosophy; a charge which he filled with great reputation for the space of twenty-four years; that is, as long as he lived, which was till 1565, when, the plague spreading its infection in that country, our doctor was seized therewith, and died Dec. 9, in that year.

He left no issue, except those of his pen, which are very numerous. Of these, his *chef d'œuvre*, or master-piece, is his "Bibliotheca Universalis;" wherein he makes this frank confession, that his pieces are not finished with that care and exactness that might be wished, since he had been obliged to compose them for a livelihood.

GESNER (SOLOMON), was born in the year 1730, at Zurich, in Switzerland. He was the son of John Conrad Gesner, a bookseller of that city, and member of the great council, who died in 1775. With respect to the education of our poet, there is some variation in the accounts of his biographers. M. de Mayer observes that when Gesner was born, poetry was quite neglected in Germany. It was thought, that poetical compositions were derogatory to the dignity of religion, and that no wise man could condescend to read them. Prejudices, thus calculated to blast the tender buds of genius, had been imbibed by the preceptor of Gesner. A poem, how edifying soever, inevitably cost the young pupil some

tears: he paid dearly for the transient pleasure of perusing the most beautiful verses. An education, so contrary to his genius and inclination, had an unfortunate influence on the character of young Gesner, who chose rather not to study at all, than to engage in studies that were disgusting. Hence proceeded that supineness, and even indolence, for which he was remarkable.

Arrived at an age in which it became necessary to choose a profession, he gave the preference to the trade of his father, which was, indeed, in some measure, that of his family. Of five houses in Zurich, in the bookselling business (to which also that of printing is united) two were occupied by the Gesners: one of these belonged to two brothers of that name; and the latter (in which our poet was a partner) was under the firm of Orell, Gesner, and Füssli.

Gesner's engagements in trade did not prevent the exertions of his genius. He indulged his favourite pursuits with freedom; and his partners had too much good sense to murmur at the time which he devoted to his writings. In 1752, he made the tour of Germany; not so much with the view of extending his commercial connections, as to see, and be acquainted with, those authors who had done honour to their country. At Berlin, he was introduced by Gleim and Weifs to a literary society, each member of which, in his turn, read some piece of his own composition. On being told that some effusions of his genius would, in like manner, be required to be read before the society, Gesner seemed desirous, that the merits of his first production should be offered to their impartial criticism. As soon as the members had finished their respective readings, he was seen to put his hand, trembling, into his pocket, to feel for his manuscript, which, after all, he wanted resolution to produce.

This piece was "Night," in poetical prose, which he published on his return to Zurich, in 1753, and of which there are now three different translations in French. The success of this first essay encouraged the timid muse of our young bookseller, and he published, almost at the same time, a pastoral romance, called, "Daphnis," and a continuation of the celebrated story of Inkle and Yarico.

Of this affecting tale, which originally appeared in "The Spectator," Gellert had written a poetical version, in the German language. Bodmer too had finished a tale on the same subject, and had formed a plan for the continuation of it, in which, indignant as he was to see innocence sacrificed to avarice, and villainy unpunished, he intended to bring the story to a conclusion, conformable to the rules of strict poetical justice. Our poet pursued the plan of Bodmer in his poem of "Inkle and Yarico." This, indeed, is only a second part, in which he describes the penitence of Inkle, and the happy deliverance of Yarico.

His

His “*Daphnis*” appeared in 1755, a year before the continuation of *Inkle and Yarico*, but with the initials only of his name. From two letters prefixed to this poem, it appears to have been written under the inspiration of love. The first letter is from his beloved *Phillis*, in the possession of whom he afterwards enjoyed such felicity.

Daphnis was followed by his *Idyls*, and some other pastoral poems, in which *Theocritus*, *Virgil*, and *Ovid* appear to have been his models. These *Idyls* are replete with pathetic sentiments, fine natural images, and moral inferences, of general consequence to the interests of humanity.

His celebrated “*Death of Abel*” was first published in 1758. This is an epic poem in five books, which unites, in the most affecting manner, a kind of religious majesty with the simplicity of pastoral life. It is impossible for a young mind, uncontaminated by the world, to read this excellent work, without being inspired with a more fervent sense of piety, and a more animating love of virtue. It must be confessed, that the chief excellence of this poem consists in the pastoral scenes; for, with respect to the epic part, it will ever suffer by a comparison with *Milton*, of whose sublime poem it is but a feeble imitation.

Mr. Gesner published next “*The First Navigator*,” a poem in three books; which blends the most charming philosophy with the most picturesque splendor of fairy-land. He likewise attempted the pastoral drama, in which it has been generally supposed, that he has not been so successful as in his other rural poems. His productions of this kind are, “*Evander and Alcymne*,” in three acts, and “*Eraclius*,” in one act. They are both very instructive and affecting pieces, from the contrast which they exhibit between the world and nature; and they were performed with success by some theatrical companies at *Leipfic* and *Vienna*.

Poetry was not the only art in which Gesner arrived at excellence. By degrees, he aspired to higher efforts. In 1765, he published ten landscapes etched and engraved by himself; and twelve more appeared in 1769. From his earliest attempts in engraving, he continued to design and engrave the decorations to the various editions both of his own works and those of other authors. A splendid edition of his *Idyls* and *Tales*, with engravings designed and executed by himself, was published in 1773: another edition, still more splendid, succeeded in 1777. Two landscapes, called *Leda* and *Ganymede*, appeared in 1771; and ten more were published in 1772.

In 1761, Mr. Gesner married *Judith*, the daughter of Mr. *Henry Heidegger*, a gentleman of an ancient family, and one of the first magistrates in *Zurich*. To uncommon beauty, this lady (the charming *Phillis* of his *Daphnis*) united the sweetest manners and

most engaging character. He had five children, of whom two sons and a daughter survived him.

The empress of Russia, Catharine II. honoured our poet with a mark of her esteem, by presenting him with a gold medal. When his works first became known in France by the translations of M. Huber, the dukes of Chartres (afterwards dukes of Orleans) offered him an establishment in the regiment of Swiss guards at Paris; which, however, he declined.

A paralytic stroke deprived this excellent poet of life, on the 2d of March 1788. The citizens of Zurich resolved immediately to erect a marble monument to his memory.

GETHIN (Lady GRACE), an English lady of uncommon parts, was the daughter of Sir George Norton, of Abbots-Leith in Somersetshire, and born in 1676. She had all the advantages of a liberal education, and became the wife of Sir Richard Gethin, of Gethin-Grott in Ireland. She was mistress of great accomplishments, natural and acquired, but did not live long enough to display them to the world: for she died in her twenty-first year. She was buried in Westminster-Abbey, where a beautiful monument with an inscription is erected over her: and moreover, for perpetuating her memory, provision was made for a sermon to be preached in Westminster-Abbey, yearly, on Ash-Wednesday for ever. She wrote and left behind her in loose papers, a work, which, soon after her death, was methodized and published under the title of, "*Reliquiæ Gethinæ: or, some Remains of the most ingenious and excellent Lady, Grace Lady Gethin, lately deceased. Being a Collection of choice Discourses, pleasant Apophthegms, and witty Sentences. Written by her for the most Part, by Way of Essay, and at spare Hours, 1700,*" 4to. with her picture before it.

GEVARTIUS (JOHN GASPAR), a learned critic, was the son of an eminent lawyer, and born at Antwerp in 1593. Many authors have called him simply John Gaspar, and sometimes he himself was content with doing this; so that, perhaps, he is better known by the name of Gaspar than Gevartius. His first application to letters was in the college of Jesuits at Antwerp, from whence he removed to Louvain, and then to Doway. He went to Paris in 1617, and spent some years there in the conversation of the learned. Returning to the Low-Countries in 1621, he took the degree of LL. D. in the university of Doway, and afterwards went to Antwerp, where he was made town-clerk: a post, he held to the end of his life. He married in 1625, and died in 1666, aged seventy-two. In 1616, he published at Leyden, in 8vo. "*Lectioſum Papinianarum Libri quinque in Statii Papinii Sylvas;*" and at Paris in 1619, 4to. "*Electorum Libri tres, in quibus plurima veterum Scriptorum loca obſcura & controverſa explicantur, illuſtrantur,*

illustrantur, & emendantur." These, though published when he was young, have established his reputation as a critic : but he was also a poet, and gave many specimens of his skill in versifying ; witness among others a Latin poem, published at Paris in 1618, upon the death of Thuanus, "*Historiæ sui temporis scriptoris incomparabilis.*" He kept a constant correspondence with the learned of his time, and some of his letters have been printed : there are twelve to Nicholas Heinsius, in the "*Sylloge Epistolarum,*" by Burman. Our Bentley mentions Gaspar Gevartius as a man famous in his day ; and tells us, that " he undertook an edition of the poet Manilius, but was prevented by death " from executing it.

GHILINI (JEROME), an Italian writer, born at Monza, in Milan in 1589, was trained under the Jesuits at Milan in polite literature and philosophy. He went afterwards to Parma, where he began to apply himself to the civil and canon law ; but was obliged to desist on account of ill health. He returned home, and upon the death of his father married : but losing his wife, he became an ecclesiastic, and resumed the study of the canon law, of which he was made doctor. He lived to be eighty years of age, and was the author of several works ; the most considerable of which, and for which he is at present chiefly known, is his "*Theatro d' Huomini Letterati.*" The first part of this was printed at Milan, 1633, in 8vo. but it was enlarged and reprinted in 2 vols. 4to. at Venice in 1647.

GHIRLANDAIO (DOMENICO), a Florentine painter, born in 1449, was at first intended for the profession of a goldsmith, but followed his more prevailing inclinations to painting with such success, that he is ranked among the prime masters of his time. Nevertheless, his manner was Gothic and very dry ; and his reputation is not so much fixed by his own works, as by his having had Michael Angelo for his disciple. He died at forty-four years of age, and left three sons, David, Benedict, and Rhodolph, who were all of them painters.

GIBBS (JAMES), was the son of Peter Gibbs, of Footdeesmire, merchant in Aberdeen, and Isabel Farquhar, his second wife ; and was born about the year 1674 in his father's house of Footdeesmire in the Links of Aberdeen, which is now the Mason's Lodge ; the house, and the croft of land, of about 12l. sterling yearly rent, having been soon thereafter purchased by the members of that lodge.

James had his education at the grammar-school and the Marischal-College of Aberdeen ; and here he took the degree of master of arts. Before his education was completed, an incident happened, which, it is presumed, obliged his father to sell his small property.

At the Revolution in 1688, party-spirit running high between Whig and Tory, old Mr. Gibbs, who was a Roman-Catholic, named two puppies Whig and Tory, in derision of both the parties. For this the magistrates of Aberdeen summoned him to appear before them, and they ordered the two dogs to be hanged at the Cross; which sentence was accordingly executed. The old gentleman lived some years after on the School-Hill of Aberdeen, and educated his children in the best manner he could, upon the price of his small estate. On his dying, William, a son which he had by his first wife, went abroad, and never returned to Aberdeen. Mr. James stayed some time with his aunt Elspeth Farquhar, and Peter Morison, merchant in Aberdeen, her husband, prosecuting his education.

Mr. Gibbs having no stock, and but few friends, resolved to seek his fortune abroad; and about the year 1694 left Aberdeen, whither he never returned. As he had always discovered a strong inclination to the mathematics, he spent some years in the service of an architect and master-builder in Holland. The earl of Mar happening to be in that country, about the year 1700, Mr. Gibbs was introduced to him. This noble lord was himself a great architect; and finding his countryman Mr. Gibbs to be a man of genius, he not only favoured him with his countenance and advice, but generously assisted him with money and recommendatory letters, in order, by travelling, to complete himself as an architect. Thus furnished, Mr. Gibbs went from Holland to Italy, and there applied himself assiduously to the study of architecture, under the best masters. About the year 1710, he came to England; where he found his noble patron in the ministry, and highly in favour with the queen. An act of parliament having been passed about this time for building fifty new churches, Mr. Gibbs was employed by the trustees named in the act, and gave a specimen of his abilities, in planning and executing St. Martin's-Church in the Fields, St. Mary's in the Strand, and several others. Being now entered on business, he soon became distinguished; and although his generous patron had the misfortune to be exiled from his native country, Mr. Gibbs's merit supported him among persons of all denominations.

To mention all the stately edifices that were planned by Mr. Gibbs, and built by his direction, would swell this account to too great a length; suffice it to say, that he was employed by persons of the best taste and greatest eminence. The Radcliffe-Library at Oxford, begun June 16, 1737, and finished in the year 1747; the King's-College, Royal-Library, and Senate-House, at Cambridge; and the sumptuous and elegant monument for John Hales, duke of Newcastle, done by order and at the expense of his grace's only child, the countess of Oxford and Mortimer, are lasting evidences of this great man's superior abilities as an architect. Some years before

his death, he sent to the magistrates of Aberdeen, as a testimony of his regard for the place of his nativity, a plan of St. Nicholas church, lately rebuilt, which was probably among the last of his performances.

Being advanced to a great age, he set about making his will in the beginning of 1754, which he wrote with his own hand, and signed it on the 9th of May that year. As he was a bachelor, and had but few relations, and was unknown to these, he bequeathed the bulk of his fortune, amounting to about 14 or 15,000*l.* sterling, to those he esteemed his friends. He died, full of days and of honour, on the 5th of August 1754.

GIBSON (EDMUND), bishop of London, son of Edward Gibson of Knipe in Westmoreland, was born there in 1669; and having laid the foundation of classical learning at a school in that county, became a servitor of Queen's-College, Oxford, in 1686. The study of the Northern languages being then particularly cultivated in this university, Gibson came early into the list; and applied himself vigorously to that branch of literature, wherein he was assisted by Dr. Hickes, a great master of those languages. The quick proficiency that he made, appeared to the public in a new edition of William Drummond's "*Polemo-Middiana*," and James V. of Scotland's "*Cantilena Rustica*:" these he published at Oxford, 1691, in 4to. with notes. But his inclination led him to more solid studies; and in a short time after, he translated into Latin the "*Chronicon Saxonicum*," and published it, together with the Saxon original, and his own notes, at Oxford, 1692, in 4to. The same year appeared a treatise, entitled, "*Librorum Manuscriptorum in duabus insignibus Bibliothecis, alter Tenisonia Londini, altera Dugdaliana Oxonii, Catalogus. Edidit E. G. Oxon. 1692*," 4to. He had a natural inclination to search into the antiquities of his country; and, having laid a necessary foundation in the knowledge of the original languages of it, he applied himself to them for some years with great diligence. He published Camden's "*Britannia*," and other works, which may be seen in a note p. 85; and concluded, in this branch of learning, with "*Reliquiæ Spelmanianæ, or the Posthumous Works of Sir Henry Spelman, relating to the Laws and Antiquities of England*," which, with his own life of the author, he published at Oxford, 1698, folio.

Being thus become a member of the convocation, he engaged in defence of his patron's rights, as president thereof. This controversy, which was chiefly carried on by the members of both houses among themselves, about the forms and extent of their respective powers, grew very warm; and our author, now become D. D. distinguished his zeal above others, by writing on the occasion, in the space of three years, not less than ten pamphlets, to which he added another in 1707. His patron, the archbishop,

could

could not but be well pleased with the spirit and learning he had shewn in regard to the rights and privileges of the clergy in their legislative capacity; and, no doubt, it was by his grace's encouragement, that he formed and carried on his more comprehensive scheme of all the legal duties and rights of the clergy in general, which was published under the title of "*Codex Juris Ecclesiastici Anglicani*, 1711," folio.

Tenison dying Dec. 14, 1715, Wake, bishop of Lincoln, succeeded him; and Gibson succeeded him in the see of Lincoln. After this advancement, he went on indefatigably, in defence of the government and discipline of the church of England: and on the death of Robinson in 1720, was promoted to the bishopric of London.

He published several other pieces, and having made free with his constitution by incredible industry, died Sept. 6, 1748, aged 79. His lordship was married, and left several children of each sex, who were all handsomely provided for by him.

GIBSON (RICHARD), commonly called the Dwarf, was an eminent English painter, in the time of Sir Peter Lely, to whose manner he devoted himself, and whose pictures he copied to admiration. He was originally servant to a lady at Mortlake, who observing, that his genius led him to painting, put him to De Cleyne to be instructed in the rudiments of that art. De Cleyne was master of the tapestry-works at Mortlake, and famous for the cuts which he designed for some of Ogilby's things, and for Sandys's translation of Ovid. Gibson's paintings in water-colours were well esteemed; but the copies he made of Lely's portraits, gained him the greatest reputation. He was greatly in favour with Charles I. to whom he was page of the back-stairs; and he also drew Oliver Cromwell several times. He had the honour to instruct in drawing queen Mary and queen Anne, when they were princesses; and he went over to Holland to wait on the former for that purpose. He was himself a dwarf; and he married one Mrs. Anne Shepherd, who was also a dwarf. Charles I. was pleased, out of curiosity or pleasantry, to honour their marriage with his presence, and to give the bride. They had, however, nine children, five of which attained to maturity, and were well-proportioned to the usual standard of mankind. To recompense the shortness of their stature, nature gave them an equivalent in length of days; for Gibson died in Covent-Garden, in his 75th year; and his wife, surviving him almost 20 years, died in 1709, aged 89.

GIBSON (WILLIAM), nephew to Richard, was instructed in the art of painting both by him and Sir Peter Lely, and became also eminent. His excellence, like his uncle's, lay in copying after Sir Peter Lely; although he was a good limner, and drew portraits

portraits for persons of the first rank. His great industry was much to be commended, not only for purchasing Sir Peter Lely's collection after his death, but likewise for procuring from beyond sea a great variety of valuable things in their kind; inasmuch, that his collection of prints and drawings, was not inferior to any person's of his time. He died of a lethargy in 1702, aged 58.

GIBSON (EDWARD), kinsman to Richard, was instructed by him, and first painted portraits in oil; but afterwards finding more encouragement in crayons, and his genius lying that way, he applied himself to them. He was in the way of becoming a master, but died when he was young.

GIFANIUS (HUBERTUS, or OBERTUS), a learned critic and great civilian, was born at Buren in Guelderland in 1534. He studied at Louvain and at Paris, and was the first who erected the library of the German nation at Orleans. He took the degree of doctor of civil law there, in 1567; and went from thence to Italy in the retinue of the French ambassador. Afterwards he removed to Germany, where he taught the civil law with high repute. He taught it first at Strasburg, where he was likewise professor of philosophy; then in the university of Altdorf, and at last at Ingoldstadt. He forsook the Protestant religion to embrace the Roman-Catholic. He was invited to the imperial court, and honoured with the office of counsellor to the emperor Rodolph. He died at Prague in 1604 or 1609. Besides notes and comments upon authors of antiquity, he wrote several pieces relating to civil law; and was on all hands allowed to be a very great, though, as it should seem, not a very good man.

He was a very avaricious man, and he has been accused of a notorious breach of trust, with regard to the MSS. of Fruterius. Fruterius was a great genius, and had collected a quantity of critical observations; but died at Paris in 1566, when he was only 25. He left them to Gifanius to be published, who acted fraudulently, and suppressed them as far as he was able. He was charged with plagiarism, and had quarrels with Lambin upon this head.

GIFFORD (ANDREW), D. D. son of Emanuel, and grandson of Andrew Gifford, was born August 17, 1700; and educated at Tewksbury in Gloucestershire, under the Rev. Mr. Jones, author of the "History of the Canon of Scripture." He finished his studies under the famous Dr. Ward. Mr. Gifford was baptized, joined to his father's church at Bristol, and dismissed thence to the Baptist Church meeting in Devonshire-Square, London, some time before July 23, 1723. In 1725, the people at Nottingham enjoyed his labours, perhaps the very first of them; being at this time very popular. Afterwards he was invited to London, and

was ordained, Feb. 5, 1729-30. In the first parts of his ministry, it was his practice to write, and (it is believed) to read, a considerable part of his sermons; but afterwards, when his abilities were enlarged, and his sphere of action became more extensive, he delivered his previous meditations without notes; and, upon the whole, thought, after many years experience, that this was the best method of preaching. His intimacy with Sir Richard Ellys, bart. the learned author of "*Fortuita Sacra*," consisting of critical notes upon certain texts of scripture, commenced about 1731, when he became his chaplain, taking the lead in family worship, especially in morning and evening prayer. Sir Richard, who was one of the heartiest friends Mr. Gifford ever had amongst the Protestant Dissenters, continued him in his office till his death, and his lady did so afterwards, making him an annual present of forty guineas, till about the year 1745, when she was married again. A sermon of his, preached and printed in the year 1734, occasioned by the high wind in 1703, is very respectfully dedicated to this great and good man. In 1754, he was presented with a diploma, creating him D. D. (from the Marischal-College at Aberdeen, whence Dr. Gill received his about six years before). He had a particular delight in antiquities. He was a member of the Society of Antiquaries, and was appointed assistant librarian at the British Museum in 1757.

As a minister of the Gospel, he was lively and evangelical. He was master of the pathetic, and persuasion dwelt on his lips. The last time he administered the Lord's-Supper, June 6, 1784, he went to the table very weak and low, and was not able to pour out the wine. On the next evening, June 7, he preached a sermon to the Friendly-Society which met at Eagle-Street; conversed very freely with some of the members of the society, and then parted from them, saying with a cheerful voice, "Farewell." This was the last time he was ever in the meeting. Affectionately addressing himself to those who were around him, he placidly departed this life, June 10, in the 84th year of his age. He had two sons by his first wife, Martha Ware, and one by his second wife, Grace Poynter; all these died in their infancy; and in the doctor's death, after a very long line of respectable descent, the name of Gifford (in his family) died; but he lived in the affectionate remembrance of his congregation, and in the Baptist Academy at Bristol, afterwards under the care of the rev. Messrs. Evans and Newton, where the doctor caused an elegant room to be erected, called Gifford's Museum, in which were deposited his books, pictures, and manuscripts, with a vast variety of curiosities, &c. He was buried, agreeable to his own desire, very early in the morning, in the burial-ground of Bunhill-Fields.

GILBERT (WILLIAM), a learned physician, who first discovered several of the properties of the loadstone, was born at Colchester, where his father was recorder, in 1540; and, after an education at the grammar-school, was sent to Cambridge. Having studied physic there for some time, he travelled abroad for his further improvement; and, in one of the foreign universities, had the degree conferred upon him of M. D. He returned to England with a considerable reputation for his learning in general, and had especially the character of being deeply skilled in philosophy and chemistry; and resolving to make his knowledge useful to his country by practising in his faculty, he presented himself a candidate to the college of physicians in London, and was elected a fellow of that society about 1573. Thus every way qualified for it, he practised in this metropolis with great success and applause; which being observed by queen Elizabeth, whose talent it was to distinguish persons of superior merit, she sent for him to court, and appointed him her physician in ordinary; and gave him, besides, an annual pension to encourage him in his studies. In these, as much as his extensive business in his profession would give him leave, he applied himself chiefly to consider and examine the various properties of the loadstone; and proceeding in the experimental way, a method not much used at that time, he discovered and established several qualities of it not observed before. This occasioned much discourse; and spreading his fame into foreign countries, great expectations were raised from his treatise on that subject, which were abundantly fulfilled when it appeared in public in 1600, under the following title, "*De Magnete, magneticisque Corporibus & de Magno Magnete tellure, Physiologia nova.*" In this piece our author shews the use of the declination of the magnet, which had been discovered by Norman in finding out the latitude, for which purpose also he contrived two instruments for the sea. This invention was published by Thomas Blondville in a book entitled, "*Theoriques of the Planets, together with the making of two Instruments for Seamen, for finding out the Latitude without Sun, Moon, or Stars, invented by Dr. Gilbert, 1624.*" But the hopes from this property, however promising at first, have by a longer experience been found to be deceitful.

After the demise of Elizabeth, the doctor was continued as chief physician to James I. but he enjoyed that honour only a short time, paying his last debt to nature, Nov. 30, 1603. His corpse was interred in Trinity-Church at Colchester, where he was born, and where there is a handsome monument raised to his memory.

Besides his principal work printed in his life-time, he left another treatise in MS. which coming into the hands of Sir William Boswell, was from that copy printed at Amsterdam, in 1651, 4to. under this title, "*De mundi nostro sublunari Philosophia nova.*"

GILDON (CHARLES), an English critic, was born at Gillingham in Dorsetshire, about 1666: his father was a member of Gray's-Inn, and had suffered much by his adherence to Charles I. Gildon had the first rudiments of his education at the place of his nativity, whence his relations, who were Roman-Catholics, sent him to the English college at Doway, with a design to make him a priest: but, after some time, he found his inclinations tending another way. He returned to England in 1685; and as soon as he was grown up, and capable of enjoying the pleasures of life, falsely so called, he came to London. Here he spent the greatest part of his paternal estate; and, to crown his other imprudences, married a woman with no fortune at the age of 23. During the reign of James II. he employed himself in reading the controversies of those times; and declared, that it cost him above seven years study, before he could overcome the prejudices of his education. Necessity constraining him, as he himself owns, he made his first attempt in the dramatic way in his 23d year; and, at length, produced three plays; none of which, however, had any success. He was the author of many other things, as Letters, Essays, Poems, &c. and, as he affected criticism above all things, published several works in that way. Among the rest, were "The Complete Art of Poetry," and "The Laws of Poetry, as laid down by the Duke of Buckingham in his Essay on Poetry, by the Earl of Roscommon in his Essay on Translated Verse, and by Lord Landsdown on unnatural Flights in Poetry, illustrated and explained." He was also an author in the religious or philosophical way, and published in 1705, "The Deist's Manual, or Rational Inquiry into the Christian Religion, with some Animadversions on Hobbes, Spinoza, The Oracles of Reason, Second Thoughts, &c." as he had in 1695, published, "The Miscellaneous Works of Charles Blount, Esq. to which he had prefixed the Life of that Gentleman, together with an Account and Vindication of his Death." He also wrote an English Grammar. Gildon died Jan. 12, 1723; he had been concerned in some plot against Pope, which procured him a place in the Dunciad.

GILPIN (BERNARD), an English divine, was descended from an ancient family in Westmoreland, and born at Kentmire in that county, 1517. After passing through a grammar-school, he was sent to Oxford, and admitted a scholar on the foundation of Queen's-College in 1533. Here he stuck close to his study, and made himself master of logic, philosophy, the Latin, Greek, and Hebrew tongues; in which last he was instructed by Thomas Neale, then fellow of New-College, who afterwards became Hebrew professor. March 1541, he proceeded M. A. having taken his degree of B. A. at the usual term before. He was now also chosen fellow of his college, being much beloved for sweetness of disposition and unaffected

fect sincerity of manners. At the same time, his eminence for learning was such, that he was chosen one of the first masters to supply Christ-Church-College, after the completing of its foundation by Henry VIII.

As he had been bred in the Roman-Catholic religion, so he had continued hitherto steady to that church; and in defence thereof, while he resided at Oxford, held a disputation against Hooper, afterwards bishop of Worcester, and martyr for the Protestant faith. But in Edward VI's time being prevailed upon to dispute with Peter Martyr, against some positions maintained by him in his divinity lecture at Oxford, and being staggered a little therein, he began more seriously to read over the Scriptures and writings of the fathers, expecting to confirm himself in his opinions by stronger arguments: on the contrary, the result of his inquiries was the cooling of his zeal for Popery, and kindling a desire towards the new religion: in which temper he applied for further instruction to Tonsall, bishop of Durham, who was his mother's uncle. After this he consulted other private friends, and at the same time, continuing his diligence in searching the Scriptures and the fathers, he began to observe many abuses and some enormities in Popery, and to think reformation necessary.

Whilst he was going on in this course, having taken orders, he was over-ruled by his friends to accept, against his will, the vicarage of Norton in the diocese of Durham. This was in 1552; and being a grant from Edward VI. before he went to reside, he was appointed to preach before his majesty, who was then at Greenwich. His sermon was greatly approved, and recommended him to the notice of Sir Francis Ruffel and Sir Robert Dudley, afterwards earls of Bedford and Leicester, and to secretary Cecil, afterwards lord-treasurer Burleigh, who obtained for him the king's licence for a general preacher during his majesty's life, which, however, happened to be not much above half a year after. Thus honoured, he repaired to his parish, but he soon grew uneasy here: for, however resolved he was against Popery, he was scarcely settled in some of his religious opinions; and he found the country overspread with Popish doctrines, the errors of which he was unable to oppose. In this unhappy state he applied to bishop Tonsall, then in the Tower; who advised him to provide a trusty curate for his parish, and spend a year or two abroad, in conversing with some of the most eminent professors on both sides the question. The proposal to travel was quite agreeable to Gilpin; who, after resigning his living, from a scruple of conscience, set out for London, to receive the bishop's last orders, and embark. The bishop promised to support him abroad; and at parting put into his hands a treatise upon the Eucharist, which the times not suiting to be printed here, he desired might be done under his inspection at Paris. With this charge he embarked for Holland,

and on landing, went immediately to Malin to visit his brother George, who was then a student there. After a few weeks he went to Louvain, which he pitched on for his residence; proposing to make occasional excursions to Antwerp, Ghent, Brussels, and other places in the Netherlands. Gilpin made the best use of his time, and soon began to have juster notions of, and greater satisfaction in, the doctrine of the Reformed, when he was alarmed with the news of Edward's death, and the accession of Mary to the throne. However, this bad news came attended with an agreeable account of bishop Tonsall's release from the Tower, and re-establishment in his bishopric: but the consequence of this was not so agreeable; for afterwards he received a letter from his brother George, inviting him to Antwerp upon a matter of great importance. Coming thither, he found that the business was a request of the bishop's, to persuade him to accept of a living of considerable value, which was become vacant in his diocese. George used all his endeavours for the purpose, but in vain; Bernard was too well pleased with his present situation to think of a change, and excused himself to his patron on the same scruple of conscience as before, against taking the profits while another did the duty. Meanwhile, he was greatly affected with the misfortune of the English exiles from queen Mary's persecution; and not a little pleased to find, that though unable personally to assist them, yet his large acquaintance in the country furnished him with the means of serving many of them by recommendations. He had been now two years in Flanders, and made himself master of the controversy, as it was there handled. He left Louvain, therefore, and went to Paris, where his first care was to print his patron's book; which he performed entirely to his lordship's satisfaction this same year 1554, and received his thanks for it.

After three years absence, Gilpin returned to England in 1556, a little before the death of queen Mary; and soon after received from his uncle the archdeaconry of Durham, to which the rectory of Easington was annexed. He immediately repaired to his parish; where, notwithstanding the persecution, which was then in its height, he preached boldly against the vices, errors, and corruptions of the time, especially in the clergy. This was infallibly to draw vengeance upon himself; and, accordingly, a charge consisting of thirteen articles was drawn up against him, and presented in form to the bishop; but Tonsall found a method of dismissing the cause in such a manner, as to protect his nephew, without endangering himself. The malice of his enemies could not, however, rest: his character, at least, was in their power; and they created him so much trouble, that not able to undergo the fatigue of both his places, he begged leave of the bishop to resign either the archdeaconry or his parish; and the rich living of Houghton le Spring becoming vacant, the bishop presented him to it, on his resignation

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of the archdeaconry. He now lived retired, and gave no immediate offence to the clergy; the experience he had of their temper, made him more cautious not to provoke them. Notwithstanding, he was soon formally accused to the bishop a second time; and again protected by him. His enemies enraged at this second defeat, delated him to Bonner, bishop of London, who being the reverse of Tonsall, immediately gave orders to apprehend him. Gilpin had no sooner notice of it, but, being no stranger to this prelate's BURNING zeal, he prepared for martyrdom; and commanding his house-steward to provide him a long garment, that he might go the more comely to the stake, he set out for London. It is said, that he happened to break his leg in the journey, which delayed him; be that as it may, it is certain, that the news of queen Mary's death met him on the road, which proved his delivery.

Upon his return to Houghton, he was received by his parishioners with the sincerest joy; and though he soon after lost his patron, bishop Tonsall, yet he quickly experienced, that worth like his could never be left friendless. When the Popish bishops were deprived, the earl of Bedford recommended him to the queen for the bishopric of Carlisle; and took care, that a *congé d'elire* should be sent down to the dean and chapter for that purpose: but Mr. Gilpin declined this promotion. He refused also an offer the following year, which seems to have been more to his taste. Queen Elizabeth, at her accession to the throne, had procured one Dr. Francis, a Protestant physician, to be chosen provost of Queen's-College. Francis was received with great reluctance by the fellows, who were attached to Popery; and, finding his situation uneasy among them, determined to resign, and made an offer of the place to Gilpin. But though he loved the university well, and this college in particular, of which he had been fellow, and was assured likewise, that the present fellows had a very great esteem for him; yet all was not able to move him from his parsonage. Here he spent the remainder of his days; abounding in hospitality, charity, and all good works. Towards the latter part of his life, his health was much impaired; and there happened a very unfortunate affair, which entirely destroyed it. As he was crossing the market-place at Durham, an ox ran at him, and threw him down with such violence, that it was imagined he had received his death's wound. He lay long confined; and though he got abroad again, he never recovered even the little strength he had before, and continued lame as long as lived. He died in 1583, in his 66th year.

GIORGIONE, so called from his noble and comely aspect, was an illustrious painter, and born at Castel Franco in Trevisano, a province in the state of Venice, in 1478. Though he was but of an indifferent parentage, yet he had a fine genius and a large soul.

soul. He was bred up in Venice, and first applied himself to music; in which he had so excellent a talent, that he became famous for singing and playing on the lute. After this, he devoted himself to painting, and received his first instructions from Giovanni Bellino; but having afterwards studied the works of Leonardo da Vinci, he soon arrived at a manner of painting superior to them both. Giorgione excelled both in history and portraits. The greatest of his performances is at Venice; but he worked much out of Venice, at Castel Franco and Trevisano; and many of his pieces were bought up and carried to foreign parts, to shew that Tuscany alone had not the prize of painting. Some sculptors in his time took occasion to praise sculpture beyond painting, because one might walk round a piece of sculpture, and view it on all sides; whereas a piece of painting could never represent but one side of a body at once. Giorgione hearing this, said, that they were extremely mistaken; for that he would undertake to do a piece of painting, which should shew the fore and hind parts, and the two sides, without putting spectators to the trouble of going round it, as sculptors are to view a statue: accordingly he drew the picture of a young man naked, shewing his back and shoulders, with a fountain of clear water at his feet, in which there appeared by reflection all his fore parts: on the left side of him, he placed a bright shining armour, which he seemed to have put off, and in the lustre of that all the left side was seen in profile: and on his right he placed a large looking-glass, which reflected his right side to view.

It being too common for men who excel in the fine arts to be subject to the amorous passion, Giorgione was not exempt from it. He fell extremely in love with a young beauty at Venice, who was no less charmed with him, and submitted to be his mistress. She fell ill of the plague: but, not suspecting it to be so, admitted Giorgione to her bed; where the infection seizing him, they both died in 1511, he being no more than 33.

GIOSEPPINO, an eminent painter, so called by contraction from Giuseppe d'Arpino, a town of Naples, where he was born in 1560. His father was an ordinary painter, who did business for the country people: but he, being carried to Rome very young, and employed by some painters then at work in the Vatican to grind their colours, soon made himself master of the elements of design, and by degrees grew very famous. Having a great deal of wit and genius, he became a favourite with the popes and cardinals, who found him business enough. He has the character of a florid invention, a ready hand, and a good spirit, in all his works; but yet, having no sure foundation in the study of nature, or the rules of art, and building only upon fantastical ideas formed in his own head, he has run himself into a multitude of errors,
and

and been guilty of many extravagances necessarily attending those who have no better a guide than their own capricious fancy. He died at Rome in 1640, aged 80.

GIOTTO, an eminent painter, sculptor, and architect, was born in 1276, at a little village near Florence, of parents who were plain country people. When a boy, he was sent out to keep sheep in the fields; and, having a natural inclination for design, he used to amuse himself with drawing them after the life upon sand, in the best manner he could. Cimabue travelling once that way, found him at this work, and thence conceived so good an opinion of his genius for painting, that he prevailed with his father to let him go to Florence, and be brought up under him. He had not applied himself long to designing, before he began to shake off the stiffness of the Grecian masters. He attempted likewise to draw after the life, and to express the different passions of the mind; but could not come up to the liveliness of the eyes, the tenderness of the flesh, or the strength of the muscles in naked figures. What he did, however, had not been done in 200 years before, at least with any skill equal to his. Giotto's reputation was extended far and near, insomuch, that pope Benedict IX. sent a gentleman of his court into Tuscany, to see what sort of a man he was; and withal to bring him a design from each of the Florentine painters, being desirous to have some notion of their skill and capacities. When he came to Giotto, he told him of the pope's intentions, which were to employ him in St. Peter's-Church at Rome; and desired him to send some piece of design by him to his holiness. Giotto, who was a pleasant ready man, took a sheet of white paper, and setting his arm close to his hip to keep it steady, he drew with one stroke of the pencil a circle so round and so equal, that "round as Giotto's O," afterwards became proverbial. Then presenting it to the gentleman, he told him smiling, that "there was a piece of design, which he might carry to his holiness." The pope, who understood something of painting, easily comprehended by this, how much Giotto in strength of design excelled all the other painters of his time; and accordingly sent for him to Rome, and employed him. Pope Benedict being dead, Clement V. succeeded him, and transferred the papal court to Avignon; whither, likewise, Giotto was obliged to go. After some stay there, having perfectly satisfied the pope by many fine specimens of his art, he was by him largely rewarded, and returned to Florence full of riches and honour in 1316. He was soon called to Padua, where he painted a new-built chapel very curiously; went from thence to Verona, and then to Ferrara. At the same time the poet Dante, hearing that Giotto was at Ferrara, and being himself then in exile at Ravenna, got him over to Ravenna, where he wrought several things; and perhaps it might be here that he drew

drew Dante's picture, though the friendship between the poet and the painter was previous to this. In 1322, he was again invited abroad by Castruccio Castrucani, lord of Luca; and, after that, by Robert king of Naples. Giotto painted many things at Naples, and chiefly the chapel, where the king was so pleased with him, that he used very often to go and sit by him while he was at work: for Giotto was a man of pleasant conversation and wit, as well as ready with his pencil. He returned from Naples to Rome, and from Rome to Florence, leaving monuments of his art in almost every place he passed through. The number of his works is so great, that it would be endless to recount them. His death happened in 1336: and the city of Florence erected a statue in marble over his tomb.

GIRALDI (LILIO GREGORIO), in Latin Gyraldus, an ingenious critic, and one of the most learned men modern Italy has produced, was born at Ferrara in 1479, of an ancient and reputable family. He learned the Latin tongue and polite literature under Baptist Guarini; and afterwards the Greek at Milan under Demetrius Chalcondyles. He retired into the neighbourhood of Albert Picus, prince of Carpi, and of John Francis Picus, prince of Mirandula; and, having by their means access to a large and well-furnished library, he applied himself intensely to study. Then he went to Modena, and thence to Rome: in which city he was, when it was plundered by the soldiers of Charles V. in 1527. He lost all he had in the general ruin; and, what was worse even than this, he lost soon after his patron cardinal Rangoni, with whom he had lived some time. He was then obliged to shelter himself in the house of the prince of Mirandula, not the great Picus, but a relation of the same name; but he had the misfortune to lose this friend and protector in 1533, when he was assassinated by a cabal, which his nephew was at the head of. Giraldi was at that time so afflicted with the gout, that he had great difficulty to save himself from the hands of the conspirators; after having lost all which he had acquired, since the sacking of Rome. He then returned to his own country, and lived at Ferrara. The gout tormented him so for the six or seven last years of his life, that, as he speaks of himself, he might be said rather to breathe than to live. He was such a cripple in his hands and feet, that he was incapable of doing the common necessities of life, or even moving himself. Add to this dreadful state and condition, that he suffered extreme poverty. All this did not affect him so, but that he made what use he could of intervals of ease, to read, and even write: and many of his books were composed in those intervals. He died at length of this dreadful malady in 1552; and was interred in the cathedral of Ferrara; an epitaph, composed by himself, was inscribed upon his tomb.

His works consist of seventeen productions, which were first printed separately; but afterwards collected and published in 2 vols. folio, at Basil in 1580, and at Leyden in 1696. The most valued pieces among them are, "*Historia de Deis Gentium*,"—"*Historiæ Poetarum tam Græcorum quam Latinorum Dialogi decem*,"—and, "*Dialogi duo de Poetis nostrorum temporum*."

There is a work also by Giraldus, "*de annis & mensibus, cæterisque temporis partibus, unâ cum Kalendario Romano & Græco*," written with a view to the reformation of the calendar, which was afterwards effected by Pope Gregory XIII. about 1582. There are likewise among his works a few poems, the principal of which is entitled, "*Epistola in quâ agitur de incommodis, quæ in direptione Urbana passus est; ubi item est quasi catalogus suorum, amicorum Poetarum, & desceatur interitus Herculis Cardinalis Rangonis*." The highest eulogies have been bestowed upon Giraldus, by authors of the first name.

GIRALDI (JOHN BAPTIST CINTIO), an Italian poet, of the same family with Lilio Giraldi, was born at Ferrara in 1504. His father, being a man of letters, took great care of his education; and placed him under Cælio Calcagnini, to study the languages and philosophy. He made an uncommon progress, and then applied himself to the study of physic: in which faculty he was afterwards a doctor. He must have been a very surprising person; for he was pitched upon, at twenty-one years of age, to read public lectures at Ferrara upon physic and polite literature. In 1542, the duke of Ferrara made him his secretary; which office he held till the death of that prince in 1558. He was continued in it by his successor: but envy having done him some ill offices with his master, he was obliged to quit the court. He left the city at the same time, and removed with his family to Mondovi in Piedmont; where he taught the Belles Lettres publicly for three years. Then he went to Turin; but the air there not agreeing with his constitution, he accepted the professorship of rhetoric at Pavia; which the senate of Milan, hearing of his being about to remove, and apprized of his great merit, freely offered him. This post he filled with great repute; and afterwards obtained a place in the academy of that town. It was here he got the name of Cintio, which he retained ever after, and put in the title-page of his books. The gout, which was hereditary in his family, beginning to attack him severely, he returned to Ferrara; thinking that his native air might afford him some relief. But he was hardly settled there, when he grew extremely ill; and, after languishing about three months, died in 1573.

His works are all written in Italian, except some orations, spoken upon extraordinary occasions, in Latin. They consist chiefly of tragedies: a collection of which was published at Venice in 1583,

in 8vo. by his son Celfo Giraldi; who, in his dedication to the duke of Ferrara, takes occasion to observe, that he was the youngest of five sons, and the only one who survived his father. There are also some prose works of Giraldi: one particularly upon comedy, tragedy, and other kinds of poetry, which was printed at Venice by himself in 1554, 4to.

GIRALDUS (SILVESTER), a very learned and very eloquent man in his time, was born of noble parents, at the castle of Mainnarpir, near Pembroke in South-Wales, in 1145. Discovering an early inclination for the service of the church, he was put to books; and his uncle, who was bishop of St. David's, took special care of his education. When he had made a proper advancement, he was sent to France, and studied theology at Paris under Peter Comestor; for theology, it seems, was then in its most flourishing state in that city. Having finished his own pursuits, he thought himself capable of reading lectures to others; and accordingly did so, upon the Belles Lettres and rhetoric in the English college there. He returned to England about 1172, and brought with him so high a reputation for learning and zeal for the church, that Richard, archbishop of Canterbury, and the pope's legate, pitched upon him in 1175, to collect some neglected tithes, and reform some abuses, in the principality of Wales. He was invested with an extraordinary commission; and he exerted himself so vigorously, that, in the course of his progress, he suspended an archdeacon for keeping a concubine. In 1176, the bishop of St. David's dying, he was named with three others, to be presented to the king, but declined it. The same year he went to Paris, in order to study the canon law. He spent three years upon it; and with so much success, that he was offered the professorship in the university there: but refused to accept it, as designing to go to Bologna to perfect himself in that science. He returned to England in 1180; and, in 1184, became known to Henry II. who, moved with his great merit and abilities, sent him the year after, as secretary, with his son, prince John, into Ireland. John returned with his army the same year; but Giraldus stayed some months longer in Ireland, to search for antiquities, and to make a topography or description of the isle; for which purpose he travelled all over it, and did not pass over to Wales till 1186. He afterwards spent some time in composing his own memoirs, and then went to Oxford; where he employed three whole days in reciting them publicly. The bishopric of St. David's becoming vacant in 1198, he was elected a second time; but a dispute arose about it, for the settling of which he himself went to Rome in 1200. He did not succeed, having a rich competitor to vie with: for all things were then venal at Rome; as they were before, and have been ever since. He lived above seventy years, and was the author of many works;
some

some of which have been printed by Camden at Frankfort in 1602, in folio, also by Wharton, and some remain in MS.

GLAIN (N. SAINT), was born at Limoges about 1620, and retired into Holland for the sake of professing the Protestant religion. Arms and letters seem to have occupied him by turns; for, after having served the republic as a military captain, he worked for some time at the Holland Gazette. The reading of Spinoza's book changed this zealous Protestant into as zealous an Atheist. He was so strongly possessed in favour of Spinozism, that he thought he should do a service to the public if he made it more accessible. With this view he translated into French the famous "*Tractatus Theologico-Politicus*" of Spinoza; and published it, at first, under the title of "*La Clef du Sanctuaire*," "*The Key of the Sanctuary*." The work making a great noise, he published it a second time, in order to spread it further, with the title of "*Traité des Cérémonies superstitieuses des Juifs*." And lastly, in a third publication, he entitled it, "*Reflexions curieuses d'un esprit desintéressé sur les matieres les plus importantes du Salut*." This was printed at Cologne in 1678, 12mo.

GLANDORP (MATTHIAS), a German physician, was born in 1595, at Cologne, where his father was a surgeon. His first application to letters was at Bremen; whence he returned to Cologne, and devoted himself to philosophy, physic, and surgery. He studied four years under Peter Holtzem, who was the elector's physician, and professor in this city; and he learned the practical part of surgery from his father. To perfect himself in these sciences, he went afterwards into Italy, and made some stay at Padua; where he greatly benefited himself by attending the lectures of Jerome Fabricius ab aquapendente, Adrian Spigelius, and Sanctorius. He was here made M. D. After having visited the principal towns of Italy, he returned to his country in 1618, and settled at Bremen; where he practised physic and surgery with so much success, that the archbishop of this place made him his physician in 1628. He was also made physician of the republic of Bremen. The time of his death is not precisely known; but the dedication of his last work is dated Oct. 8, 1632, so that he could not be dead before, as some Journalists have asserted, though it is probable he was soon after. He published at Bremen, "*Speculum Chirurgorum*," in 1619; "*Methodus Medendæ Paronychiæ*," in 1623; "*Tractatus de Polypo Narium affectu gravissimo*," in 1628; and "*Gazophylacium Polypusium Funiculorum & Setonum Referatum*," in 1633. It must needs suggest an high opinion of this young physician, that though he died a young man, yet his works should be thought worthy of a republication 100 years after in London, in 1729, 4to. when such prodigious

digious improvements have been made in philosophy, physic, and sciences of all kinds, of which he had not the benefit.

GLANVIL (JOSEPH), a distinguished writer, was born in 1636, at Plymouth in Devonshire, where he probably received the first rudiments of his education, and was entered a bachelor of Exeter-College, Oxford, April 19, 1652; he was placed under Samuel Conant, an eminent tutor and having made a good proficiency in his studies, he proceeded B. A. Oct. 11, 1655. The following year, he removed to Lincoln-College, probably upon some view of preferment. Taking the degree of M. A. June 29, 1658, he assumed the priestly office, and became chaplain to Francis Rouse, Esq. then made provost of Eton-College by Oliver Cromwell, and designed for one of his upper house [of Lords]. Had this patron lived a little longer, Glanvil's expectations would, no doubt, have been fully answered; since he entirely complied with the principles of the then prevailing party, to whom his very prompt pen must needs have been serviceable. But Rouse dying the same year, he returned to his college in Oxford, and pursued his studies there during the subsequent distractions in the state. About this time, he became acquainted with Mr. Richard Baxter, who entertained a great opinion of his genius, and continued his respect for him after the Restoration, when he renounced his principles.

In 1661, he published, "The Vanity of Dogmatizing, or Confidence in Opinions manifested, in a Discourse of the Shortness and Uncertainty of our Knowledge and its Causes, with some Reflections on Peripateticism, and an Apology for Philosophy, 1661," 8vo. Those meetings, which gave rise to the Royal-Society, were much frequented at this time, and encouraged by learned men of all persuasions; so that this small discourse introduced him to the knowledge of the literary world in a very favourable light. He had an opportunity of improving it by the weakness of an antagonist, whom he answered in an appendix to a piece called, "Sceptis Scientifica, or confessed Ignorance the Way to Science, in an Essay on the Vanity of Dogmatizing, and confident Opinion, 1665," 4to. Our author dedicated this piece to the Royal-Society, in terms of the highest respect for that institution; and the Society being then in a state of infancy, and having many enemies, as might be expected in a new design, which seemed to threaten the ruin of the old notional way of philosophizing in the schools, the "Sceptis" was presented to the council by lord Brereton, at a meeting Dec. 7, 1664; when his lordship also proposed the author for a member, and he was elected accordingly in that month.

His original plan was first formed in the view of conforming to the re-establishment of the church at the Restoration, in which spirit it was levelled against the dominant enthusiasm of the preceding times; but that design being rendered less necessary, by his
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majesty's much wished-for return, was consequently changed; and accordingly, he took orders in the church of England, and obtained the rectory of Winbush in Essex that year. The act of conformity taking place in 1662, by virtue of which the vicarage of Frome-Selwood in Somersetshire became vacant, he was presented to that living by Sir James Thynne. The same year, in defence of the doctrine of pre-existence, he published his "*Lux Orientalis, &c.*"

In 1663, the house of John Mumpesson, of Tedworth in Wiltshire, being disturbed by the beating of a drum invisibly every night, our author turned his thoughts to that subject, and, in 1666, printed, in 4to. "*Some philosophical Considerations, touching the Being of Witches and Witchcraft.*" In this piece he defended the possibility of witchcraft, which drew him into a controversy that ended only with his life: during the course of it, he proposed to confirm his opinion by a collection of several narratives relating to it. He picked out no less than twenty-six modern relations, besides that of Mr. Mumpesson's drummer.

His defence of the Royal-Society procured him many friends, some of whom obtained for him the rectory of the Abbey-Church at Bath, into which he was inducted June the same year, 1666. From this time he fixed his residence in that city; and, continuing on all occasions to testify his zeal for the new philosophy, by exploding Aristotle, he was desired to make a visit to Mr. Robert Crossie, vicar of Chew, near Pensford in Somersetshire, a great zealot for the old established way of teaching in the schools. Our author accepted the invitation, and going to Pensford in 1677, happened to come into the room just as the vicar was entertaining his company with the praises of Aristotle and his philosophy. After their first civilities were paid, he went on with his discourse, and applying himself to Mr. Glanvil, treated the Royal-Society and modern philosophers with some contempt. Glanvil, not expecting so sudden an attack, was in some measure surprised, and did not answer with that quickness and facility as he otherwise might probably have done. But afterwards, both in conversation and by letters, he attacked his antagonist's assertion, that Aristotle had more advantages for knowledge than the Royal-Society, or all the present age had or could have, because he did travel over all Asia.

Neither did Glanvil rest the matter so, but laid the plan of a further defence of the Royal-Society; but bishop Sprat's history of it being then in the press, he waited to see how far that treatise should anticipate his design. Upon its publication in 1667, finding there was room left for him, he pursued his resolution; and printed his piece the following year, with this title, expressing both the motives of writing it, "*Plus Ultra, or the Progress and Advancement of Knowledge since the Days of Aristotle, in an Account*

of some of the most remarkable late Improvements of practical useful Learning, to encourage Philosophical Endeavours, occasioned by a Conference with one of the notional Way, 1668," 12mo. In some parts of this piece he treated the Somersetshire vicar with rough raillery, which in return brought him into a very rude and scurrilous dispute with Henry Stubbs, physician at Warwick. In this petulant way, however, of managing the controversy, Glanvil appeared equal, if not superior to his opponents; at least he had the last blow in it. But when Dr. Meric Casaubon entered the lists, and managed the argument with more candor and greater knowledge, he chose to be silent; because, not willing to appear in a controversy with a person, as he says, of fame and learning, who had treated him with so much civility, and in a way so different from that of his other assailants. While he was thus pleading the cause of the institution in general, he shewed himself no unuseful member in respect to the particular business of it. The society having given out some queries to be made about mines, our author communicated a paper in relation to those of Mendip-Hills, and such as respect the Bath, which was well received, ordered to be registered, and afterwards printed in their transactions.

In the mean time he was far from neglecting the duties of his ministerial function: he distinguished himself so remarkably by his discourses from the pulpit, that he was frequently desired to preach upon public and extraordinary occasions, and several of these sermons were printed in a collection after his death. He also wrote an "Essay concerning Preaching," for the use of a young divine; to which he added, "A seasonable Defence of Preaching, and the plain Way of it," published in 1678, and the same year he was collated by his majesty to a prebend in the church of Worcester. This promotion was procured by the marquis of Worcester, to whom his wife was something related; and it was the easier obtained as he had been chaplain to the king ever since 1672: in which year he exchanged the vicarage of Frome for the rectory of Street, with the chapel of Walton annexed, in Somersetshire. This commodious exchange was easily compassed, since both the livings were in the patronage of Sir James Thynne.

He published a great number of Tracts besides what have been mentioned. He died at Bath, Nov. 4, of the same year, about the age of 44. Mr. Joseph Pleydal, archdeacon of Chichester, preached his funeral sermon, when his corpse was interred in his own parish church, where a decent monument and inscription was afterwards dedicated to his memory by Margaret his widow, sprung from the Selwins of Gloucestershire. She was his second wife; but he had no issue by either.

Soon after his decease, several of his sermons, and other pieces, were collected and published with the title of "Some Discourses, Sermons,

Sermons, and Remains, 1681," 4to. by Dr. Henry Horneck, who tells us, that death snatched him away, when the learned world expected some of his greatest attempts and enterprizes.

GLISSON (*FRANCIS*), an English physician, was son of William Glisson of Rampisham in Dorsetshire, and grandson of Walter Glisson, of the city of Bristol. Where he learned the first rudiments of his grammar is not known; but he was sent afterwards to Caius-College in Cambridge, apparently with a view to physic. However, as the best foundation for it, he went through the academical courses of logic and philosophy, and proceeded in arts, wherein he took both degrees; and, being chosen fellow of his college, was incorporated M. A. at Oxford, Oct. 25, 1627. From this time, applying himself particularly to the study of medicine, he took his doctor's degree in that faculty at Cambridge, and was appointed regius professor of physic there in the room of Dr. Ralph Winterton; he held this post 40 years, that is, probably as long as he lived. But not choosing to reside constantly at Cambridge, he offered himself, and was admitted, candidate of the college of physicians, in 1634, and was elected fellow Sept. 30, the ensuing year.

In the study of his art, he had always set the immortal Harvey before him as a pattern; and treading in his steps, he was diligent to improve physic, by anatomical dissections and observations. The success was answerable; he was appointed to read Dr. Edward Wall's lecture, in 1639; and, in executing that office, made several new discoveries of principal use towards establishing a rational practice of physic. He continued to discharge the duties of this place, till the breaking out of the civil wars, when he retired to Colchester, and followed the business of his profession, with great repute in those times of public confusion. He was thus employed during the memorable siege and surrender of that city to the rebels, 1648; and resided there some time after.

Amidst his practice he still prosecuted the improvement of it, by anatomical researches: and in this way published an account of the rickets in 1650, wherein he shewed, how the viscera of such as had died of that disorder were affected. This was the more curious, as the rickets had but then lately appeared in England; being first discovered in the counties of Dorset and Somerset, about 15 years before. In this treatise he had the assistance of two of his colleagues; and these, with other fellows of the college, joining in a request to him to communicate to the public some of his anatomical lectures which had been read before them, he drew those up in a continued discourse, and printed it with this title, "*Anatomia Hepatis*, Lond. 1654."

This brought him into the highest esteem among the faculty, and he was chosen one of the elects of the college the year following,

ing, and was afterwards president for several years. He published other pieces besides those already mentioned. The last of which was a "Treatise of the Stomach and Intestines," printed at Amsterdam in 1677, not long before his death, which happened that year, in the parish of St. Bride, London. He died much lamented, as a person to whose learned lucubrations and deep disquisitions in physic, not only Great-Britain, but remoter kingdoms, owe a particular respect and veneration.

GLOVER (RICHARD), was the son of Richard Glover, a Hamburgh merchant, in London, and was born in St. Martin's-Lane, Cannon-Street, in the year 1712. He received the whole of his education under the Rev. Mr. Daniel Sanxay, at Cheam-School, a place which he afterwards delighted to visit; and sometimes attended at the anniversary, held of late years in London, where he seemed happy in relating his juvenile adventures. At this seminary he early distinguished himself, particularly in the poetical line; and, amongst other pieces, wrote a poem to the memory of Sir Isaac Newton, prefixed to the view of that incomparable author's philosophy, published in 4to. in 1728, by his intimate friend Dr. Pemberton. Considering this as the work of a school-boy, it will excite no small degree of surprise, as it possesses more claims to applause, and requires fewer allowances for faults than productions of such an age are always allowed.

Though possessed of talents which were calculated to excel in the literary world, he was content to devote his attention to commerce, and at a proper period commenced a Hamburgh merchant; but though he acknowledged trade to be entitled to the principal, yet he did not admit it to be the sole object of his attention. He still cultivated literature, and associated with those who were eminent in science. One of his earliest friends was Matthew Green, the ingenious but obscure author of some admirable poems, which, in 1737, after his death, were collected and published by Mr. Glover.

On the 21st of May 1737, Mr. Glover married Miss Nunn, with whom he received an handsome fortune; and in the same month published "Leonidas," a poem, in 4to. which in this and the next year passed through three editions. In 1739, Mr. Glover published "London: or, The Progress of Commerce," 4to. and a ballad entitled "Hosier's Ghost." Both these pieces seem to have been written with a view to incite the public to resent the misbehaviour of the Spaniards, and the latter had a very considerable effect.

The political dissensions at this period raged with great violence, and more especially in the metropolis. In the year 1739, Sir George Champion, who was next in rotation for the chief magistracy, had offended a majority of his constituents, by voting with
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the court party in the business of the Spanish Convention. This determined them to set him aside, and choose the next to him in seniority; accordingly Sir John Salter was chosen on Michaelmas-Day, and on this occasion Mr. Glover took a very active part. On the succeeding year the same resolution of the majority continuing, Mr. Glover presided at Vintners-Hall, Sept. 25, at a meeting of the Livery, to consider of two proper persons to be recommended to the Court of Aldermen, when it was resolved to support the nomination of Sir Robert Godschall and George Heathcote, Esq. who being returned to the Court of Aldermen, the latter gentleman was chosen but he declining the office, another meeting of the Livery was held at Vintners-Hall, Oct. 13, when Mr. Glover again was called to the chair, and the assembly came to a resolution to return Humphrey Parsons, Esq. and Sir Robert Godschall to the Court of Aldermen, who made choice of the former to fill the office. On the 19th of November, another meeting was held at Vintners-Hall, when Mr. Glover pronounced an eulogium on Sir John Barnard, and advised the Livery to choose him one of their representatives, notwithstanding his intention to resign. On all these occasions he acquitted himself in a very able manner.

His talents for public speaking, his knowledge of political affairs, and his information concerning trade and commerce soon afterwards pointed him out to the merchants of London as a proper person to conduct their application to Parliament on the subject of the neglect of their trade. He accepted the office, and in summing up the evidence gave very striking proofs of his oratorical powers. This speech was pronounced Jan. 27, 1742, and was afterwards published under the title of “A short Account of the late Application to Parliament made by the Merchants of London upon the Neglect of their Trade; with the Substance of the Evidence thereupon, as summed up by Mr. Glover.” 8vo. 1742.

In the year 1744 died the duchess of Marlborough, and by her will left to Mr. Glover and Mr. Mallet, 500*l.* each, to write the History of the Duke of Marlborough's Life. This bequest never took place. It is supposed that Mr. Glover very early renounced his share of it.

About this period Mr. Glover withdrew a good deal from public notice, and lived a life of retirement. He had been unsuccessful in his business, and with a very laudable delicacy had preferred an obscure retreat to popular observation, until his affairs should put on a more prosperous appearance. He had been honoured with the attention of Frederick prince of Wales, who once presented him with a complete set of the Classics, elegantly bound: and on his absenting himself for some time on account of the embarrassment in his circumstances, sent him, it is said, 500*l.* The prince died in March 1751, and in May following Mr. Glover was once more

drawn from his retreat by the importunity of his friends, and stood candidate for the place of Chamberlain of London. It unfortunately happened that he did not declare himself until most of the Livery had engaged their votes. After a few days, finding that his antagonist gained ground upon the poll, he gave up the contest, on the 7th of May 1751, and on this occasion made a speech, which exhibited the feelings of a manly resigned philosophical mind, in unprosperous circumstances.

In 1753, Mr. Glover produced at Drury-Lane his tragedy of *Boadicea*, which was acted nine nights in the month of December. It had the advantage of the performance of Mr. Garrick, Mr. Mossop, Mrs. Cibber, and Mrs. Pritchard.

In 1761, Mr. Glover published *Medea*, a tragedy, written on the Greek model, but it was not acted until 1767, when it appeared for the first time on the stage at Drury-Lane, for Mrs. Yates's benefit. At the accession of his present majesty, fortune, which had for many years neglected Mr. Glover, appears to have altered her conduct. In the parliament which was then called, he was chosen member for Weymouth, and continued to sit as such until the dissolution of it. He, about this time, interested himself about India affairs, at one of Mr. Sullivan's elections.

The calamities arising from the wounds given to public credit, in June 1772, by the failure of the bank of Douglas, Heron, and Co. in Scotland, occasioned Mr. Glover's taking a very active part in the settling those complicated concerns, and in stopping the distress then so universally felt.

In 1775, he engaged on behalf of the West-India merchants, in their application to parliament, and examined the witnesses, and summed up the evidence, in the same masterly manner he had done on former occasions. For the assistance he afforded the merchants in this business, he was complimented by them with a service of plate, of the value of 300*l*. The speech which he delivered in the house was in the same year printed.

After this, Mr. Glover retired to ease and independence, and wore out the remainder of his life with dignity and honour. It is probable that he still continued his attention to his muse, as he left some tragedies and comedies behind him in manuscript. After experiencing for some time the infirmities of age, he departed this life the 25th of November 1785.

GMELIN (Dr. SAMUEL), professor at Tubingen, and afterwards member of the Imperial Academy of Sciences at St. Petersburg, commenced his travels in June 1768; and having traversed the provinces of Moscow, Voronetz, New Russia, Azof, Casan, and Astracan, he visited in 1770 and 1771, the different harbours of the Caspian; and examined with peculiar attention those parts of the Persian provinces which border upon that sea, of which he
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has given a circumstantial account in the three volumes of his travels already published. Actuated by a zeal for extending his observations, he attempted to pass through the Western provinces of Persia, which are in a perpetual state of warfare, and infested by numerous banditti. Upon this expedition he quitted, in April 1772, Einzillee, a small trading place in Ghilan, upon the Southern shore of the Caspian; and, on account of many difficulties and dangers, did not, until Dec. 2, 1773, reach Sallian, a town situated upon the mouth of the river Koor. Thence he proceeded to Baku and Kuba, in the province of Shirvan, where he met with a friendly reception from Ali Feth Khan, the sovereign of that district. After he had been joined by twenty Uralian Cossacs, and when he was only four days journey from the Russian fortress Kislar, he and his companions were, on the 5th of February 1774, arrested by order of Usméi Khan, a petty Tartar prince, through whose territories he was obliged to pass. Usméi urged as a pretence for this arrest, that thirty years ago several families had escaped from his dominions, and had found an asylum in the Russian territories; adding, that Gmelin should not be released until these families were restored. The professor was removed from prison to prison; and at length, wearied out with continued persecutions, he expired, July 27, at Achmet-Kent, a village of Mount Caucasus; his death was occasioned partly by vexation for the loss of several papers and collections, and partly by disorders contracted from the fatigues of his long journey. Some of his papers had been sent to Kislar during his imprisonment; and the others were not without great difficulty rescued from the hands of the barbarian who had detained him in captivity. The arrangement of these papers, which will form a fourth volume of his travels, was at first assigned to the care of Guldenstaedt, but upon his death has been transferred to the learned Pallas.

GNOSTICS, certain heretics of the second century, so called, from their pretending to extraordinary knowledge and illumination. Their principles led them to a licentious and dissolute way of living: for they maintained, that it was not only lawful but commendable to give themselves up to their appetites; and accordingly, their practice was remarkably scandalous. The Gnostics are subdivided into several distinctions. They went also by several names. They had many apocryphal books, in which their principles were contained, as, "The Revelations of Adam;" "The History of Noriah, Noah's Wife;" a great many books pretended to be written by Seth; "The Prophecy of Batsuba;" "The Gospel of Perfection," which was stuffed with scandalous indecencies; "Eve's Gospel;" "Philip's Gospel;" "Mary's Questions and Lying-in;" from which Epiphanius reports several ridiculous and flagitious things; and many other gospels, which they imputed to the Apostles.

It was supposed that this heresy begun in the times of the Apostles, and that St. Paul alludes to them in 1 Tim. vi. 20. and in several other places. They spread through a great part of Christendom, and lasted to almost the end of the fourth century.

GOADBY (ROBERT), carried on a very large and extensive business as a printer and bookseller, at Sherborne, in Dorsetshire. Few men have been more generally known in the West than he was, and few had more friends or more enemies. His knowledge was considerable, and he was well versed in several languages. The "Illustration of the Holy Scriptures" is a book that has been very generally read, and widely circulated. Notwithstanding its large size, three bulky volumes in folio, it has been perused by many thousands with great attention, and with real pleasure and improvement. Mr. Goadby was the author and compiler of several other useful publications. In particular, he published, both in folio and duodecimo, "A Rational Catechism: or, The Principles of Religion drawn from the Mind itself." He also compiled and printed an useful book, which ill health prevented his completing, entitled, "The Christian's Instructor and Pocket-Companion, extracted from the Holy Scriptures." This had the good fortune to meet with the approbation of bishop Sherlock, and was very well received by the public. In 1777, when the execution of Dr. Dodd made a great noise, he published a pamphlet, in which he endeavoured to prove, that the notion too generally entertained, that his fate was hard, on account of the character he bore, and the many good qualities he possessed, was erroneous.

Mr. Goadby was also the conductor of several miscellaneous and periodical publications, which, being sold extremely cheap, and very widely circulated, had a considerable good effect, and proved the means of disseminating a great deal of useful knowledge among persons whose opportunities of gaining information were few and scanty. His attachment to political liberty and the English constitution was very conspicuous on many occasions. His weekly paper, entitled, "The Sherborne Mercury," was uniformly conducted in a manner friendly to the liberties of Englishmen. To the poor he was a constant and generous friend. Their distresses frequently engaged his attention, and were sure to meet with a liberal relief. On some occasions he brought upon himself a great deal of trouble by the zeal with which he pleaded their cause. He died of an atrophy, August 12, 1778, aged fifty-seven, and was buried in the church-yard of Osborne, a small village, situated about a mile from Sherborne, with an inscription over his tombstone.

GODDARD (JONATHAN), an English physician and chymist, and promoter of the Royal-Society, was the son of a rich ship-builder at Deptford, and born at Greenwich about 1617. Being industrious

industrious and of good parts, he made a quick progress in grammar-learning; and, at fifteen years of age was entered a commoner at Magdalen Hall, Oxford, in 1632. He staid at the university about four years, applying himself to physic; and then left it, without taking a degree, to travel abroad, as was then the custom, for further improvement in his faculty. At his return, not being qualified, according to the statutes, to proceed in physic at Oxford, he went to Cambridge, and took the degree of bachelor in that faculty, as a member of Christ-College; after which, intending to settle in London, without waiting for another degree, he engaged in a formal promise to obey the laws and statutes of the College of Physicians there, Nov. 1640. Having by this means obtained a proper permission, he entered into practice; but, however, being sensible of the advantage of being elected into the college, he took the first opportunity of suing for his doctor's degree at Cambridge, which he obtained as a member of Catharine-Hall, in 1642: and was chosen fellow of the College of Physicians in 1646. In the mean time, he had the preceding year engaged in another society, for improving and cultivating experimental philosophy. This society usually met at or near his lodgings in Wood-Street, for the convenience of making experiments; in which the doctor was very assiduous, as the reformation and improvement of physic was one principal branch of this design. In 1647, he was appointed lecturer in anatomy at the college: and it was from these lectures, that his reputation took its rise. As he, with the rest of the assembly which met at his lodgings, had all along sided with the parliament, he was made head physician in the army, and was taken, in that station, by Cromwell, first to Ireland in 1649, and then to Scotland the following year; and returned thence with his master, who after the battle of Worcester, rode into London in triumph, Sept. 12, 1651. He was appointed warden of Merton-College, Oxon, Dec. 9th following, and was incorporated M. D. of the university, Jan. 14th the same year. Cromwell was the chancellor; and returning to Scotland, in order to incorporate that kingdom into one commonwealth with England, he appointed our warden, together with four others, to act as his delegates in all matters relating to grants or dispensations that required his assent. This instrument bore date, Oct. 16, 1652. His powerful patron dissolving the long parliament, called a new one, named the little parliament, in 1653; wherein the warden of Merton sat sole representative of the university, and was appointed one of the council of state the same year.

A series of honours and favours bestowed by the usurper, whose interest he constantly promoted, could not fail of bringing him under the displeasure of Charles II who, presently after his return, removed him from his wardenhip, by a letter bearing date July 2, 1660; and claiming the right of nomination, during the vacancy

of the see of Canterbury, appointed another warden in a manner the most disgraceful to our author. The new warden was Dr. Edw. Reynolds, then king's chaplain, and soon after bishop of Norwich; who was appointed expressly as successor to Sir Nathaniel Brent, no notice being taken of Dr. Goddard. Thus driven from Oxford, he removed to Gresham-College, where he had been chosen professor of physic on Nov. 7, 1655. Here he continued to frequent those meetings, which gave birth to the Royal-Society; and, upon their establishment by the Royal-Charter in 1663, was therein nominated one of the first council. At the same time he carried on his business as a physician, being continued a fellow of the college by their new charter in 1663. Upon the conflagration in 1666, which consumed the Old Exchange, our professor with the rest of his brethren removed from Gresham, to make room for the merchants to carry on the public affairs of the city: which, however, did not hinder him from going on with his services both to natural philosophy and physic. In this last, he was not only an able but a conscientious practitioner; for which reason he continued still to prepare his own medicines. He was so fully persuaded that this, no less than prescribing them, was the physician's duty, that in 1668, whatever offence it might give the apothecaries, he was not afraid to publish a treatise, recommending it to general use, which was received with applause: but as he found the proposal in it, attended with such difficulties and discouragements as were likely to defeat it, he pursued that subject the following year, in "A Discourse setting forth the unhappy Condition of the Practice of Physic in London, 1669," 4to. But this availed nothing, and when an attempt was made by the College of Physicians, in the same view, thirty years afterwards, it met with no better success. In 1671, he returned to his lodgings at Gresham-College, where he continued prosecuting improvements in philosophy, till his death, which was very sudden. He used to meet a select number of friends at the Crown-Tavern in Bloomsbury, where they discoursed on philosophic subjects, and in his return from thence in the evening of March 24, 1674, he was seized with an apoplectic fit in Cheapside, and dropped down dead. He was famous for several inventions.

GODEAU (ANTHONY), a French bishop, was descended from a good family at Dreux, and born in 1605. Being inclined to poetry from his youth, he applied himself to it; and cultivated his genius in such sort, that he made his fortune by it. He was but twenty-four when he became a member of that society which met at the house of Mr. Conrart, to confer upon subjects of polite learning, and to communicate their performances in that way. From this society cardinal Richelieu took the hint, and formed the resolution of establishing the French academy for Belles Lettres; and

our author in a few years obtained the patronage of that powerful ecclesiastic. In 1636, he was advanced to the bishopric of Grasse, which he afterwards relinquished for that of Venice. He assisted in several general assemblies of the clergy, held in the years 1645 and 1655; wherein he vigorously maintained the dignity of the episcopal order, and the system of pure morality, against those who opposed both. These necessary absences excepted, he constantly resided upon his diocese, where he was perpetually employed in visitations, preaching, reading, writing, or attending upon the ecclesiastical or temporal affairs of his bishopric, till Easter-Day, April 17, 1671; when he was seized with a fit of an apoplexy, of which he died the 21st.

He was a very voluminous author, both in prose and verse; but it may suffice to mention one in each way, as only worth any notice. His "*Ecclesiastical History*," 3 vols. folio. The first of which appeared in 1653, containing the "*History of the first eight Centuries*;" but as he did not finish the other two, nothing of them was printed. Hereby, however, he obtained this merit, that he was the first person who gave a "*Church History*" in the French language. His other performance is a "*Translation of the Psalms into French Verse*." These were so well approved, that those of the Reformed Religion have not scrupled to use them at home in their families, instead of the version of Marot, which is adapted and consecrated to the public service.

GODOLPHIN (*JOHN*), an eminent civilian of England, third son of John Godolphin, Esq. was descended from an ancient family of his name in Cornwall, and born in 1617, at Godolphin in the island of Scilly. He was sent to Oxford, and entered a commoner of Gloucester-Hall, in 1632; and, having laid a good foundation of logic and philosophy, he applied himself particularly to the study of the civil law. He chose this for his profession; and accordingly took his degrees in that faculty, that of bachelor in 1636, and of doctor in 1642-3. He was then observed to be inclined to Puritanism, which afterwards plainly appeared in two treatises of divinity, published by him in 1650 and 1651. Going to London afterwards, he sided with the anti-monarchical party; and taking the oath called the Engagement, was by an act passed in Cromwell's convention, or short parliament, July 1653, constituted judge of the Admiralty jointly with William Clarke, LL.D. and Charles George Cock, Esq. July 1659, upon the death of Clarke, he and Cock received a new commission to the same place, to continue in force no longer than December following.

Notwithstanding these compliances with the powers then being, he was much esteemed for his knowledge in the civil law, which obtained him the post of king's advocate at the Restoration: after which, he published several books in his own faculty then in good esteem,

esteem, as "A View of the Admiral's Jurisdiction, 1661," 8vo. wherein is printed a translation by him, of Grasias, or Ferrand's "Extract of the ancient Laws of Oleron;" "The Orphan's Legacy, &c. treating of last Wills and Testaments, 1674," 4to. And "Repertorium Canonicum, &c. 1678," 4to. He died in 1678.

GODWIN (THOMAS), an English bishop, was born in 1517, at Ockingham in Berkshire; and, being put to the grammar-school there, quickly made such a progress, as discovered him to be endowed with excellent parts. But his parents being low in circumstances, he lost the advantage of improving them by a suitable education. However, Dr. Richard Layton, archdeacon of Bucks, taking him into his house, instructed him in classical learning, and sent him to Oxford, where he was entered of Magdalen-College about 1538. Not long after, he lost his worthy patron, Dr. Layton; but his merit procured him other friends; so that he was enabled to take the degree of B. A. which he did July 12, 1543. The same merit released his friends from any further expence, by obtaining him, the year ensuing, a fellowship of his college; and he proceeded M. A. in 1547. But he did not long enjoy the fruits of his merit in a college life: his patron, the archdeacon, being a zealous reformer, had taken care to breed up Godwin in the same principles. This brought him into the displeasure of some fellows of his college, who, being zealous for the old religion, made him so uneasy, that, the free-school at Brackley in Northamptonshire becoming vacant in 1549, and being in the gift of the college, he resigned his fellowship, and accepted it. In this station, he married, and lived without any new disturbance as long as Edward VI. was at the helm: but, upon the accession of Mary, his religion exposed him to a fresh persecution, and he was obliged to quit his school. In this exigence he applied himself to the study of physic; and being admitted to his bachelor's degree in that faculty, at Oxford, July 1555, he practised in it for a support, till Elizabeth succeeded to the throne.

From the time of his being of Magdalen-College he had fixed upon divinity for his profession; and the times now favouring his original design, he was resolved to enter into the church. In this he was encouraged by Bullingham, bishop of Lincoln, who gave him orders, and made him his chaplain: his lordship also introduced him to the queen, and obtained him the favour of preaching before her majesty; who was so much pleased with the propriety of his manner, and the grave turn of his oratory, that she appointed him one of her Lent-Preachers. He had discharged this duty by an annual appointment, with much satisfaction to her majesty, some years; when he was made dean of Christ-Church, Oxford, in 1565, and had also a prebend conferred on him, by his patron, bishop Bullingham. This year also he took his degree of

of D. D. at Oxford. In 1566, he was promoted to the deanery of Canterbury, being the second dean of that church: and queen Elizabeth making a visit to Oxford the same year, he attended her majesty, and among others kept an exercise in divinity against Dr. Lawrence Humphries, the professor; wherein the famous Dr. Jewel, bishop of Salisbury, was moderator.

He continued eighteen years at Canterbury, and was then, in 1584, advanced to the bishopric of Bath and Wells; but soon after fell under his sovereign's displeasure, by entering a second, if not a third time, into matrimony. This, and its consequences, made the rest of his life uneasy: so that, gradually losing his strength and spirits, he sunk at length into a quartan ague, and died in 1590.

GODWIN (FRANCIS), son of the preceding, was born at Havington in Northamptonshire in 1561; and, after a good foundation of grammar-learning, was sent to Christ-Church-College, Oxford, where he was elected a student in 1578. He proceeded B. A. in 1580, and M. A. in 1583; about which time he wrote an entertaining piece upon a philosophical subject, where imagination, judgment, and knowledge, keep an equal pace; but this, contradicting certain received notions of his times, he never published. It came out about five years after his death, under the title of "The Man in the Moon; or, a Discourse of a Voyage thither. By Domingo Gonfales, 1638," 8vo. He suppressed also another of his inventions at that time, which was the secret of carrying on a correspondence by signals, and in a much quicker way than by letters. He had probably not been long M. A. when he entered into orders; and became in a short time rector of Samford Orcais, in Somersetshire, a prebendary in the church of Wilts, canon residentiary there, and vicar of Weston in Zoyland, in the same county; he was also collated to the subdeanery of Exeter, in 1587. In the mean time, turning his studies to the subject of the antiquities of his own country, he became acquainted with Camden; and accompanied him in his travels to Wales in 1590, in the search of such curiosities.

He became B. D. in 1593, and D. D. in 1595; which year, resigning the vicarage of Weston, he was appointed rector of Bishop's-Liddiard, in the same county. He still continued assiduous in pursuing the history of ecclesiastical persons; and, having made an handsome addition to his former collections of 1594, published the whole in 1601, 4to. under the following title: "A Catalogue of the Bishops of England, since the first planting of the Christian Religion in this Island; together with a brief History of their Lives and memorable Actions, so near as can be gathered of Antiquity." It appears, by the dedication to lord Buckhurst, that our author was at this time chaplain to this nobleman, who,

being in high place and credit under queen Elizabeth, immediately procured him the bishopric of Landaff. This was said to be a royal reward for his Catalogue, and this success of it encouraged him to proceed. The design was so much approved, that afterwards he found a patron of it in James I. inasmuch, that Sir John Harrington, a favourite of prince Henry, wrote a treatise, by way of supplement to it, for that prince's use. Our author therefore devoted all the time he could spare from the duties of his function, towards completing and perfecting this Catalogue; and published another edition in 1615, with great additions and alterations. But, this being very erroneously printed, by reason of his distance from the press, he resolved to turn that misfortune into an advantage; and accordingly sent it abroad the year after, in a new elegant Latin dress; partly for the use of foreigners, but more perhaps to please the king, to whom it was dedicated, and who in return gave him the bishopric of Hereford, to which he was translated in 1617. In the mean time, various reports having been spread to his disadvantage, about his secret of corresponding already mentioned, and the thing coming at length to the ears of king James, he was careful to communicate the secret to his majesty; and, to convince him that it was a fact and not a fiction, he published his treatise under the title of "*Nuncius Inanimatus Utopiæ, 1629,*" 8vo. In 1630, came out the third edition of his "*Annals of the Reigns of Henry VIII. Edward VI. and Queen Mary,*" in Latin, 4to. as did also a translation of them into English, by his son Morgan Godwin: also, the same year, his small treatise, entitled, "*A Computation of the Value of the Roman Sesterce and Attic Talent.*" After this he fell into a low and languishing disorder, and died in April 1633. His character is differently represented by different authors. He married, when a young man, the daughter of Wollton, bishop of Exeter; by whom he had many children.

GODWIN (Dr. THOMAS), a learned English writer, and an excellent school-master, was born in Somersetshire in 1587; and, after a suitable education in grammar-learning, was sent to Oxford. He was entered of Magdalen-Hall in 1602; and took the two degrees in arts in 1606 and 1609. This last year, he removed to Abingdon in Berkshire, having obtained the place of chief master of the free-school there; and in this employ distinguished himself by his industry and abilities so much, that he brought the school into a very flourishing condition; and bred up many youths who proved ornaments to their country, both in church and state. To attain this commendable end, he wrote his "*Romanæ Historiæ Anthologia,*" printed at Oxford in 1613, 4to. However, his inclinations leading him to divinity, he entered into orders, and became chaplain to Montague, bishop of Bath and Wells. He proceeded B. D. in 1616, which year he published at Oxford, "*Syn-*
noplus

nopsis Antiquitatum Hebraicarum, &c." in three books, 4to. This he dedicated to his patron; and obtaining some time after from him the rectory of Brightwell in Berkshire, he resigned his school, the fatigue of which had been long a subject of his complaint. Amidst his parochial duties, he prosecuted the subject of the Jewish antiquities; and, in 1625, printed in 4to. "Moses and Aaron, &c." He took his degree of D. D. in 1636, but did not enjoy that honour many years; dying upon his parsonage in 1642-3, and leaving a wife, whom he had married while he taught school at Abingdon.

Besides the pieces already mentioned, he published "Three Arguments to prove Election upon Foresight by Faith;" which coming into the hands of Dr. William Twisse, of Newbury in Berkshire, occasioned a controversy between them; wherein our author is said not to have appeared to advantage.

GOEZ (DAMIAN DE), a Portuguese writer, was born at Alanguar near Lisbon, of a noble family, we know not what year; and brought up at the court of king Emanuel, whose valet de chambre he was. Having a strong passion for travelling, he contrived to get a public commission; and travelled through almost all the countries of Europe, contracting as he went an acquaintance with all the learned. Thus at Dantzic, he was familiar with the brothers, John and Olaus Magnus; and he spent five months at Friburg with Erasmus. He afterwards went to Italy, and was at Padua in 1534. He continued four years in this city, studying under Lazarus Bonamicus; not, however, without making frequent excursions into different parts of Italy. Here he got into the good graces of Peter, afterwards cardinal, Bembo, of Christopher Madrucius, cardinal of Trent, and of James Sadolet. On his return to Louvain in 1538, he had recourse to Conrad Glocenius and Peter Nannius, whose instructions were of great use to him. Here he applied himself to music and poetry; in the former of which he made so happy a progress, that he was qualified to compose for the churches. He married at Louvain, and his design was to settle in this city; in order to enjoy a little repose after fourteen years travelling. He did continue here some time, and composed some works; but a war breaking out between Charles V. and Henry II. of France, Louvain was besieged in 1542. Goetz has written the history of this siege, in which he bore a considerable part; for he put himself at the head of the soldiers, and contributed much to the defence of the town. When he was old, John III. of Portugal, recalled him into his country, in order to write the history of it; but the favours this monarch loaded him with, created him so much envy, that his tranquillity was at an end, through false accusations; and, though he fully vindicated himself, he was confined to the town of Lisbon. Here he was one day found

dead in his own house; and in such a manner, as to make it doubted whether he was strangled by his enemies, or died of an apoplexy. He wrote, "*Fides, Religio, Moresque Æthiopium.*" "*De Imperio & Rebus Lusitanorum.*"—"Hispania."—"Urbis Olisiponenfis Descriptio."—"Chronica do Rey Dom Emanuel." "*Historia do Prencipe Dom Joam;*" and other works, which have been often printed, and are much esteemed.

GOFF (THOMAS), an English writer, was born in Essex in 1592, and received his first learning at Westminster-School. From thence he removed to Christ-Church-College in Oxford, and took the degree of B. D. before he left that university. In 1623, he was preferred to the living of East-Clandon in Surrey; where, according to Langhaine, he met with a Xantippe of a wife, whose intolerable tongue and temper shortened his days so, that he died in 1627. He wrote several pieces on different subjects, among which are five tragedies; none of which were published till some years after his death. Philips and Winstanley have ascribed a comedy to this author, called, "*Cupid's Whirligig;*" but with no appearance of probability; since the gravity of his temper was such, that he does not seem to have been capable of a performance so ludicrous. In the latter part of his life he forsook the stage for the pulpit, and instead of plays wrote sermons; some of which appeared the year he died. To these works may be added, his "*Latin Oration at the Funeral of Sir Henry Savile,*" spoken and printed at Oxford in 1622; another in Christ-Church-Cathedral, at the funeral of Dr. Godwin, canon of that church, printed at London in 1627.

GOGUET (ANTONY-YVES), a French writer, and author of a celebrated work, entitled, "*L'Origine des Loix, des Arts, des Sciences, & de leur Progres chez les anciens Peuples,* 1758," 3 vols. 4to. His father was an advocate, and he was born at Paris in 1716. He was very unpromising as to abilities, and reckoned even a dull fellow, in his early years; but his understanding developing itself, he applied to letters, and at length produced the above work. The reputation he gained by it was great, but he enjoyed it a very small time; dying the same year of the small-pox, which disorder, it seems, he always miserably dreaded. Conrad Fugere, to whom he left his library and his MSS. was so deeply affected with the death of his friend, that he died himself three days afterwards.

GOLDAST (MELCHIOR HAIMINSFIELD), a famous civilian and historian, was born at Bischoffsels in Switzerland in 1576, and was a Protestant of the confession of Geneva. He studied the civil law at Altorf under Conrade Ritterhusius, with whom he boarded;

boarded; and returned in 1698 to Bischoffsel, without paying Ritterthulius, which occasioned several letters to be written on both sides. Goldast pretended to be a gentleman, and possibly might be so; yet he was not able, some say, nor willing, to pay his debts. In truth, he was always poor; and had no other subsistence but what he acquired by the publication of books. His way was, when he published any work, to send copies of it to the magistrates and great people, from whom he usually received something more than the real value; and his condition was such, that his friends imagined they did him vast service, in helping him to carry on this miserable traffic. In 1599, he lived at St. Gal, in the house of a gentleman, who declared himself his patron, and whose name was Schobinger. The same year he went to Geneva, and lived there at the house of professor Lectius, with the sons of Vassan, whose preceptor he was. In 1602, he went to Lausanne, because he could live cheaper there than at Geneva. He returned soon after to Geneva; and upon the recommendation of Lectius, was appointed secretary to the duke of Bouillon. This place he did not keep long; for he was at Frankfort in 1603, and had a settlement at Forsteg in 1604. In 1605, he lived at Bischoffsel; where he complained of not being safe on the score of his religion, which rendered him odious even to his relations. He was at Frankfort in 1606, where he married and continued till 1610, in very bad circumstances. We do not know what became of him afterwards; only that he lost his wife in 1630, and died himself in 1635. He was a man of capricious temper, and his want of integrity has been much complained of. The greatest part of the writings (which are very numerous) published by Goldast are not his own productions, but only reduced by him into a body, or published from MSS. in libraries; and by this it appears, that he was one of the most indefatigable men in the world.

GOLDSMITH (OLIVER), a poet, and one of those genii, whose wit, instead of diminishing, served rather to increase his misfortunes. He was born at Roscommon in Ireland, in 1729; and, being a third son of four, was intended by his father for the church. With this view he was trained in the classics, and sent to Trinity-College, Dublin, in June 1744; where he obtained the degree of B. A. in 1749, but afterwards turned his thoughts to physic, and went to Edinburgh in 1751. Here his beneficent disposition, as we are told, soon involved him in difficulties; and he was obliged precipitately to leave Scotland, in consequence of having engaged himself to pay a considerable sum of money for a fellow-student.

In 1754, he arrived at Sunderland near Newcastle, where he was arrested at the suit of a taylor in Edinburgh, to whom he had given security for his friend; but, by the favour of some gentlemen

tleman in the college, who probably admired his wit, as much as they pitied his want of wisdom, he was soon delivered from the bailiff's clutches, and passed over in a Dutch ship to Rotterdam. He proceeded to Brussels, then visited a great part of Flanders; and, after spending some time at Strasburg and Louvain, where he obtained the degree of M. B. he accompanied an English gentleman to Geneva.

On his arrival at Geneva, he became a travelling-tutor to a young man, who was articled to an attorney; but, unexpectedly receiving a fortune, was determined to see the world. This wary youth, in the contract with his preceptor, made a proviso, that he should be permitted to govern himself; and he was a manager of his money to a parsimonious extreme. During Goldsmith's continuance in Switzerland, he assiduously cultivated his poetical talent; and thence sent the first sketch of his epistle, called "The Traveller," to his brother, a clergyman in Ireland; who, giving up fame and fortune, had retired early to happiness and obscurity, on an income of 40l. a year. From Geneva the preceptor and pupil visited the south of France, where disagreeing (for Goldsmith had probably too many humours of his own, to attend to those of other people) they separated from each other; and our poet was left once more upon the world at large. He traversed, however, through many difficulties, the greatest part of France; and, bending his course at length to England, arrived at Dover in 1758.

His finances were so low on his return to England, that he with difficulty got to London; where, though a bachelor of physic, he applied to several apothecaries to be received into their shops as a journeyman. His broad Irish accent, and the uncoothness of his appearance, occasioned him to be treated by these gentry with contempt and insult; but at length, a chymist near Fish-Street, struck with the simplicity of his manner, joined to his forlorn condition, took him into his laboratory; where he continued, till he discovered that his old friend Dr. Sleight was in London. This was one of those gentlemen, who formerly saved him from a gaol, and now took him under his care, till some establishment could be procured for him. Shortly he became an assistant in instructing the youths at the academy at Peckham; then a writer in "The Monthly Review;" and afterwards he was employed in "The Public Ledger," in which his "Citizen of the World" originally appeared under the title of "Chinese Letters."

Fortune seemed now to take some notice of a man she had long neglected. The simplicity of his character, the integrity of his heart, and the merit of his productions, made his company acceptable to the better sort; and he emerged from apartments he had near the Old-Bailey, to the politer air of the Temple; where he took handsome chambers, and lived in a genteel style. His "Traveller,"

veller," his "Vicar of Wakefield," his "Letters on the History of England," his "Good-natured Man, a Comedy," raised him up, and insured success to any thing that should follow; as, "The Deserted Village," "She Stoops to Conquer, &c." — Notwithstanding the success of his pieces, by which he cleared vast sums, his circumstances were by no means prosperous; partly through the liberality of his disposition, which made him give away his money without wit and wisdom, and partly through an unfortunate habit of gaming, the arts of which he very little understood.

With all his accomplishments and powers, he does not appear to have been either wise or happy. Of his want of wisdom, enough has appeared; and his temperament does not seem to have been fitted for happiness. Though simple, honest, humane, and generous, he was irritable, passionate, peevish, and sullen; and spleen has run so high with him, that he is said to have often left a party of convivial friends abruptly in the evening, in order to go home, and brood over his misfortunes. The latter part of his life was embittered by a violent strangury, which, united with other vexations, brought on a kind of habitual despondency. In this unhappy state he was attacked by a nervous fever, which being improperly treated, and by himself too, put an end to his mortality in April 1774, in the 45th year of his age.

Goldsmith, like Smollet, Guthrie, and others who subsisted by their pens, is supposed sometimes to have sold his name to works, in which he had little or no concern.

GOLIUS (JAMES), a professor of Arabic at Leyden, was sprung of a considerable family in that city; and was born at the Hague in 1606. He was sent to the university at Leyden, where he suffered no part of learning to escape his application; and having made himself master of all the learned languages, he then proceeded to physic and divinity; neither was he still satisfied without the mathematics. His education being now finished, he took a journey to France with the dukes de la Tremouille; when being invited to teach the Greek language at Rochelle, he accepted that employ, and would have held it longer, had not that city been reduced again to the dominion of the French king in the year following. Upon this change, Golius resolved to return to Holland. He had early taken a liking to Erpenius, the Arabic professor at Leyden; by the help of whose lectures, together with his usual diligence, he had made a great progress in the Arabic tongue, and contracted an intimate friendship with his master. In this disposition, having obtained an opportunity of attending the Dutch ambassador in 1622, to the court of Morocco, he consulted with Erpenius, and took proper instructions from him, for the improvement of both in that language. He also gave him a letter directed to that prince, together with a present of a grand Atlas and a New Testament, in Arabic

bic. These procured him a most gracious reception from Muley Zidan, then king of Morocco, who declared a particular satisfaction in them, and afterwards read them frequently.

Golius now attained a perfect skill in the Arabic tongue ; while the same curiosity, that led him into the knowledge of the customs and learning of the country, made him very agreeable to the doctors and courtiers. By this means, he became particularly serviceable to the ambassador, who, growing uneasy because his affairs were not dispatched, was advised to present to his majesty a petition, written by Golius in the Arabic character and language, and in the Christian style ; a thing very extraordinary in that country. The king was astonished at the beauty of this petition, with respect both to the writing and the style ; and sending for the Talips, or secretaries, shewed them the petition, which they admired. Whereupon, he immediately sent for the ambassador to know who drew it up ; and, being informed it was done by Golius, desired to see him. At the audience, the king speaking to him in Arabic, Golius answered in Spanish, that he understood his majesty very well, but could not answer him in Arabic, by reason of its guttural pronunciation, to which his throat was not sufficiently inured. This excuse was accepted by the king, who granted the ambassador's request, and dispatched him immediately. Golius arrived in Holland, with several books unknown in Europe ; and among others, " The Annals of the ancient Kingdom of Fez and Morocco," which he resolved to translate. He communicated every thing to Erpenius, who well knew the value of them, but did not live long to enjoy the treasure ; that professor dying in November 1624, after recommending this his best-beloved scholar, to the curators of the university for his successor. The request was complied with, and Golius saw himself immediately seated in the Arabic chair, which he filled with so much sufficiency, that the great Erpenius was not missed.

Soon after this, Golius applied to his superiors, for leave to take a journey to the Levant ; and obtained letters-patent from the prince of Orange, dated November 30, 1625. He set out immediately for Aleppo, where he continued fifteen months ; after which, making excursions into Arabia towards Mesopotamia, he went by land to Constantinople, in company with Cornelius Hago, ambassador from Holland to the Porte. Having in a great measure satisfied his thirst of Eastern learning, and made himself absolute master of the Turkish, Persian, and Arabic tongues, he returned in 1629, laden with curious MSS. which have been ever since the glory of the university-library at Leyden.

As soon as he was settled at home, he began to think of making the best use of his MSS. by communicating them to the public ; and to facilitate the reading of them, he printed an " Arabic Lexicon," and a new edition of " Erpenius's Grammar, enlarged

with Notes and Editions ;" to which, also, he subjoined several pieces of poetry, extracted from the Arabian writers, particularly Tograi and Ababella. But his views were not limited within the bounds of Europe: he had been an eye-witness of the wretched state of Christianity in the Mahometan countries, and saw it with the compassion of a Fellow-Christian. He resolved, therefore, to make his skill in their language serviceable to them, and herein his zeal was very remarkable. No body ever solicited so strongly for great offices of state, and in the prosecution of their views, as he did to procure an edition of the "New Testament" in their original language; with a translation into the vulgar Greek by an Archimandrite, which he prevailed with the states to present to the Greek church, groaning under the Mahometan tyranny: and as some of these Christians use the Arabic tongue in divine service, he took care to have dispersed among them an Arabic translation of the Confession of the reformed Protestants, together with the Catechism and Liturgy.

However, intent as he was upon the services of religion and learning abroad, he did not neglect his duty at home, which was now become double to what it had been before his last journey to the East; for the curators, during his absence, had honoured him with an additional employ of a very different nature from the former, viz. the professorship of mathematics, to which he was chosen in 1626. He discharged the functions of both, with the highest applause for forty years. He was also appointed interpreter in ordinary to the states, for the Arabic, Turkish, Persian and other Eastern languages; for which he had an annual pension, and a present of a chain of gold with a very beautiful medal, which he wore as a badge of his office. He went through the fatigue of all these posts with the less difficulty, as he always enjoyed a good state of health, which, however, he was careful to preserve by temperance in diet, and abstinence from enfeebling pleasures. By this means, his constitution was so firm, that, at the age of 70, he travelled on foot all the way from the Meuse to the Wahal, a journey of fourteen hours. This was in 1666, and he died September 28, 1667; having passed through all academic honours, and made himself as much respected for his virtue and piety, as for his learning.

Though he may well be called an universal scholar, yet his chief excellence lay in philology and the languages; for which he had so great a natural talent, that, though he did not begin seriously to study the Persian language till he was 54, he made himself so perfectly a master of it, as to write a large dictionary in it, which was printed at London. He could have done as much for the Turkish language; and he made such a progress in the Chinese, that he was able to read and understand their books; though he began late to learn this language, of which to know the characters only is no

slight matter, since they amount to the number of 8000. Besides the books which he finished and printed, he left several MSS. of others, which would have been no ways inferior to them, had he lived to complete them. He had begun a Geographical and Historical Dictionary for the Eastern countries; wherein the names of men and places, throughout the East, were explained. He had long given expectations of a new edition of the "Koran," with a translation and confutation of it.

He married a lady of a very good family, and well allied, with whom he lived 24 years, and who survived; together with two sons, who studied the civil law at Leyden, and became considerable men in Holland.

GOLTZIUS (HENRY), a famous painter and graver, was born in 1558, at Mulbrec in the duchy of Juliers; and learned his art at Haerlem, where he married. Falling into a bad state of health, which was attended with a shortness of breath and spitting of blood, he resolved to travel in Italy. His friends remonstrated against a man in his condition stirring; but he answered, that he had rather die learning something, than live in such a languishing state. Accordingly, he passed through most of the chief cities of Germany, where he visited the painters, and the curious; and went to Rome and Naples, where he studied the works of the best masters, and designed an infinite number of pieces after them. To prevent his being known, he passed for his man's servant; pretending, that he was maintained and kept by him for his skill in painting: and by this stratagem he came to hear what was said of his works, without being known, which was a high pleasure to him. His disguise, his diversion, the exercise of travelling, and the different air of the countries through which he travelled, had such an effect upon his constitution, that he recovered his former health and vigour. He relapsed, however, some time after, and died at Haerlem in 1617.

GOLTZIUS (HUBERT), a German writer, was born at Venlo in the duchy of Gueldres in 1526. His father was a painter; and he was himself bred up in this art, learning the principles of it from Lambert Lombard. But he did little at painting, and seems to have quitted it early in life; for he had a particular turn to antiquity, and especially to the study of medals, to which he entirely devoted himself. He considered medals as the very foundation of true history; and travelled through France, Germany and Italy, in order to make collections, and to draw from them what lights he could. His reputation was high in this respect, so that the cabinets of the curious were every where open to him; and on this account it was, that he was honoured with the freedom of the city of Rome in 1567. He was the author of several excellent works, as,
 "Imperatorum

“Imperatorum fere omnium vivæ imagines à J. Cæsare ad Carolum V. ex veteribus numismatibus.”—“Fasti Magistratum, & triumphorum Romanorum ab U. C. usque ad Augusti obitum.”—“De Origine & Statu Populi Romani.”—“Vitæ & res gestæ J. Cæsaris & Augusti Cæsaris, ex Nummis & Inscriptionibus Antiquis,” and other treatises; in all which he applies medals to the clearing up of ancient history. He was so nice and accurate in publishing them, that he had them printed in his own house, and corrected them himself: nay, he even went so far as to engrave the plates for the medals with his own hands. Accordingly, his books were admired all over Europe, and thought an ornament to any library. His books, however, though they abound with erudition and curious knowledge, must be read with some caution; for there are many false medals in them, which Goltzius adopted for real antiques. It could not be, but that many errors of this nature must be committed by a man, whose love and veneration for Roman antiquities was such, that he gave to all his children nothing but Roman names, such as Julius, Marcellus, &c. so that he might easily receive for antiques what were not so, out of pure fondness for any thing of that kind. Upon this principle, it is probable, that he took for his second wife, the widow of the antiquary Martinus Smetius; whom, no doubt, he married more for the sake of Smetius’s medals and inscriptions, than for any thing belonging to herself. She was very ill-natured, and plagued him in such a manner as to shorten his days. He died at Bruges in 1583, aged fifty-seven.

GOMBAULD (*JOHN OGIER DE*), a French poet, was born in 1567, at St. Just de Lussac, near Brouage in Saintonge. He was a gentleman by birth, and his breeding was suitable to it. After a foundation of grammar-learning, he finished his studies at Bourdeaux; and having gone through most of the liberal sciences, under the best masters of his time, he betook himself to Paris, in the view of making the most of his parts: for, being the cadet of a fourth marriage by his father, his patrimonial finances were a little short. At Paris, he soon introduced himself to the knowledge of the polite world, by sonnets, epigrams, and other small poetical pieces, which were generally applauded: but, reaping no other benefit for the present, he was obliged to use the strictest œconomy, to support a tolerable figure at court, till the assassination of the king by Ravillac in 1610. This extraordinary incident provoked every Muse in France. The subject was to the last degree interesting, and furnished our poet with one of those opportunities, which are said to fall in every man’s way once in his life of making his fortune. He did not let it slip, but exerted his talent to the utmost on the occasion; and the verses he made pleased the queen-regent, Mary de Medicis, so highly, that she rewarded him with a pension

of 1200 crowns; nor was there a man of his condition, that had more free access to her, or was more kindly received by her. He was also in the same favour with the succeeding regent, Anne of Austria, during the minority of Lewis XIV.

He now passed his time in a way the most agreeable to a poet, and at length devoted himself entirely to the Belles Letters. He published several things which were so many proofs of excellence in this way, that he grew to be one of those choice spirits, who make up the ministry in the republic of letters, and form the schemes of its advancement. In this employ we find him among those few men of wit, whose meetings in 1629 gave rise to the Academy of Belles Letters, founded by cardinal Richelieu; and, accordingly, he became a member of that society at its first institution. He was one of the three who was appointed to examine the statutes of the new academy in 1643, and he afterwards finished memoirs for completing them. March 12, 1635, he read a discourse before the academy upon "*Je ne fai quoi*," which was the sixth of those that for some years were pronounced at their meetings the first day of every week.

He lived many years in the enjoyment of these honours, and, what is more essential, with good finances, which yet were increased with an additional pension from M. Segnier, chancellor of France. These marks of esteem set his merit in the most conspicuous light; especially when it is considered that he openly professed the Reformed Religion, and was indeed a zealous Huguenot: but he preserved himself from any ill effects of this by a degree of prudence, very uncommon in men of his profession. He had always enjoyed very good health; but, as he was one day walking in his room, which was customary with him, his foot slipped; and, falling down, he hurt himself so, that he was obliged almost constantly to keep his bed to the end of his life, which lasted near a century. However, in 1657, when at the age of 90, he published a large collection of epigrams; and many years after a tragedy called "*Danaïdes*." This was some time before his death; which did not happen till 1666, in his 99th year. His posthumous works were printed in Holland in 1678, with this title, "*Traitez & Lettres de Monsieur Gombauld sur la Religion*."

GONDI (JOHN PAUL), afterwards cardinal de Retz, was born in 1613, and died in 1679. He was a doctor of the Sorbonne, then coadjutor to his uncle the archbishop of Paris; and at length, after many intrigues, which his restless and unbounded ambition engaged him in, became a cardinal. He was a man who, from the greatest degree of debauchery, and still languishing under its consequences, preached to the people, and made himself adored by them. He breathed nothing but the spirit of faction and sedition. At the age of twenty-three, he had been at the head of a conspiracy

racy against the life of cardinal Richelieu. He was the author of the barricadoes, precipitating the parliament into cabals, and the people into sedition. He was the first bishop who carried on a civil war without the mask of religion: however, his schemes turned out so ill at the long run, that he was obliged to fly France. He went into Spain and Italy, and assisted at the conclave at Rome, which raised Alexander VII. to the pontificate. This pontiff not making good his promises to the cardinal, he left Italy; and went first into Germany, then into Holland, and then into England. After having spent the life of an exile and vagabond, as we may say, for five or six years, he obtained leave upon certain terms to return to his own country; which now he could do with safety, his great enemy cardinal Mazarine being dead, in 1661. He was afterwards at Rome, and assisted in the conclave which chose Clement IX; but, upon his return to France, retired from the world, and ended his life like a philosopher. In this retreat he wrote his memoirs, "several parts of which," says Voltaire, "are worthy of Sallust, but the whole is not equal." They are supposed, however, to be written with impartiality, the author having every where spoken with the same freedom of his own infirmities and vices, as any other writer could have done. The best edition is that of Amsterdam, 1719, in 4 vols. 12mo. This cardinal was the author of other pieces; but these, being of a temporary kind, written as party-pamphlets to serve particular occasions and purposes, are not now regarded.

GONGORA (LEWIS DE), a Spanish poet, was born at Cordoua in 1561, of a very distinguished family. He studied at Salamanca, and was known to have a talent for poetry, though he never could be prevailed on to publish any thing. Going into orders, he was made chaplain to the king, and prebendary of the church of Cordoua: in which station he died in 1627. His works are all posthumous, and consist of sonnets, elegies, heroic verses, a comedy, a tragedy, &c. and have been published several times. The Spaniards have a very high idea of this poet, even so as to entitle him prince of the poets of their own nation.

GONZAGO (LUCRETIA), an illustrious lady of the 16th century, as remarkable for her wit, learning, and style, as for high birth. She wrote such beautiful letters, that the utmost care was taken to preserve them; and a collection of them was printed at Venice in 1552. There is no learning in her letters, but yet we perceive from them that she was learned; for she declares in a letter to Robertellus, that his commentaries had led her into the true sense of several obscure passages in Aristotle and Æschylus. All the wits of her time did not fail to commend her highly; and Hortensio Lando, besides singing her praises most zealously, dedicated to her a piece,
 "Upon

“ Upon moderating the passions of the soul,” written in Italian. There was a correspondence between them : and she wrote above thirty letters to him, which have all been printed. From these we learn, that her marriage with John Paul Manfrone was unhappy. She was married to him when she was not fourteen ; and his conduct afterwards gave her infinite uneasiness. He engaged in a conspiracy against the duke of Ferrara ; was detected and imprisoned by him ; but, though condemned, not put to death. She did all in her power to obtain his enlargement ; applied to the powers in Christendom to intercede for him ; and even solicited the Grand Seigneur to make himself master of the castle where her husband was kept. What made her more active, she was not permitted to visit him ; and they could only write to each other. But all her endeavours were vain : for he died in prison, having shewn such an impatience under his misfortunes, as made it imagined he had lost his senses. She never would listen afterwards to any proposals of marriage, though several were made her. Of four children she had had, there were only two daughters left, whom she put into nunneries. All that came from her pen was so much esteemed, that a collection was made even of the notes she wrote to her servants : several of which are to be met with in the edition of her letters.

GORDON (THOMAS), a native of Scotland, greatly distinguished by his writings on political and religious subjects, was born at Kirkcudbright in Galloway. He had an university education, and went through the common course of academical studies ; but whether at Aberdeen or St. Andrews is uncertain. When a young man, he came to London, and supported himself by teaching the languages. His head was much turned to political and public affairs, and he was employed by the earl of Oxford in queen Anne’s time ; but we know not in what capacity. He first distinguished himself in the Bangorian controversy by two pamphlets in defence of the bishop, which recommended him to Mr. Trenchard ; who took him into his house, at first as his amanuensis, and afterwards into partnership as an author. In 1720, they began to publish in conjunction a series of letters under the name of “ Cato,” upon various and important subjects relating to the public. About the same time they published another periodical paper, under the title of “ The Independent Whig,” which was continued some years after Trenchard’s death by Gordon alone. The same spirit which appears, with more decent language, in Cato’s letters against the administration in state, shews itself in this work in much more glaring colours against the hierarchy in the church. After Trenchard’s death, the minister, Sir Robert Walpole, knowing his popular talents, took him into pay to defend his measures, for which end he wrote several pamphlets. At the time of his death, July 28, 1750, he was first commissioner of the wine licences, an office which he had

had enjoyed many years. He was twice married. His second wife was the widow of his great friend Trenchard, by whom he had children.

He published English translations of Sallust and Tacitus, with additional discourses to each author, which contain much good matter. Also, two collections of his tracts have been preserved: the first entitled, "A Cordial for Low-Spirits," in three volumes; and the second, "The Pillars of Priestcraft and Orthodoxy shaken," in two volumes. But these, like many other posthumous things, had better have been suppressed.

GORDON (ALEXANDER), M. A. a Scotman, an excellent draughtsman, and a good Grecian, who resided many years in Italy, visited most parts of that country, and had also travelled into France, Germany, &c. was secretary to the Society for Encouragement of Learning; and afterwards to the Egyptian club, composed of gentlemen who had visited Egypt (viz. lord Sandwich, Dr. Shaw, Dr. Pococke, &c.) He succeeded Dr. Stukeley as secretary to the Antiquary Society, which office he resigned in 1741 to Mr. Joseph Ames. He went to Carolina with governor Glen, where, besides a grant of land, he had several offices, such as register of the province, &c. and died a justice of the peace, leaving a handsome estate to his family. He published, 1. "Itinerarium Septentrionale, or a Journey through most parts of the Counties of Scotland, in two Parts, with sixty-six Copper-plates, 1726," folio. 2. "Additions and Corrections, by Way of Supplement, to the Itinerarium Septentrionale; containing several Dissertations on, and Descriptions of, Roman Antiquities, discovered in Scotland since publishing the said Itinerary. Together with Observations on other ancient Monuments found in the North of England, never before published, 1732," folio. 3. "The Lives of Pope Alexander VI. and his son Cæsar Borgia, comprehending the Wars in the Reign of Charles VIII. and Lewis XII. Kings of France; and the chief Transactions and Revolutions in Italy, from the Year 1492 to the Year 1516. With an Appendix of original Pieces referred to in the Work, 1729," folio. 4. "A complete History of the ancient Amphitheatres, more particularly regarding the Architecture of these Buildings, and in particular that of Verona, by the Marquis Scipio Maffei; translated from the Italian, 1730," 8vo. afterwards enlarged in a second edition. 5. "An Essay towards explaining the Hieroglyphical Figures on the Coffin of the ancient Mummy belonging to Capt. William Lethienllier, 1737," folio, with cuts. 6. "Twenty-five plates of all the Egyptian Mummies, and other Egyptian Antiquities in England," about 1739, folio.

GORDON (HON. GEORGE), commonly called lord George Gordon, third son of the late Cosmo-George, duke of Gordon, by Catharine,

Catharine, daughter of William, earl of Aberdeen, and brother of the present duke of Gordon, was born in Upper Brook-Street, Dec. 19, 1750, and his late Majesty was his godfather. At an early period of life he entered into the royal navy, which he quitted during the American war, in consequence of an altercation with the earl of Sandwich, relative to promotion. He represented the borough of Ludgershall in parliament during several sessions; and, as he animated with great freedom, and often with great wit, on the proceedings of both sides of the House, it was usual at that period to say, that "there were three parties in parliament, the Ministry, the Opposition, and lord George Gordon." Several of his publications, upon miscellaneous subjects, are characterised by sound argument, and illuminated by flashes of genuine humour; his language was animated, and his diction correct and classical. He was committed to the Tower, June 9, 1780, for convening a number of persons in the neighbourhood of London to present a petition to parliament from the Protestants of Plymouth, and as such assembly appeared to be without any malicious intent, he was acquitted in February 1781. Great rejoicings were made in Scotland on his acquittal; and 485*l.* subscribed to reimburse him. May 4, 1786, he was excommunicated by the archbishop of Canterbury, for contempt, in not appearing in court as witness in a cause. In January 1787, he was tried for a libel on the French ambassador; in June, for a seditious pamphlet, and for a libel on the queen of France. January 28, 1788, he received sentence on two convictions, for libelling the French ambassador and queen, and the criminal justice of this country. He retired to Holland; but was sent back, under a guard, from Amsterdam to Harwich, July 22; was apprehended December 7, at Birmingham, where he had lived from August, a proselyte to Judaism, and was committed to Newgate. In July 1789, he presented a petition to the National Assembly of France; and was visited in his confinement by several eminent revolutionists. Being now confined five years, according to his sentence,—two for the libel on the late queen of France, and three more for that on the empress of Russia, he was still detained for want of that necessary security which the sentence required; till at last he died, November 1, 1793, at his apartments on the master's side of the gaol, of a fever, which baffled the skill of Dr. Lettsom, who attended him; he was delirious for three days previous to his death, and the last ten hours speechless. The dreary hours of his confinement were devoted to reading, and the study of ancient and modern history. His conduct to his fellow-prisoners was beneficent, and his heart alive to the impressions of sensibility. With respect to the cause of his confinement, the severity of his sentence, and the bail demanded for his liberation, we shall be silent. All who remember the riots of 1780, when they consider the present state of political speculation, and weigh the character, genius,

and

and talents of lord George, must in candour admit, that such a person could not well be at large without some degree of hazard to the good order of society. The melancholy circumstance of his departure in such a situation, however, will justify the sympathetic commiseration of many, who could once with pleasure have seen him undergo the severest inflictions of criminal justice. By his death an annuity of 800*l.* a year, payable out of the estate of his brother, the duke, ceases. His last moments were additionally embittered by the knowledge that he could not be buried amongst the Jews, whose religion he some time since embraced, and to which he was warmly attached. His remains were interred on the 9th, with the utmost privacy, in a vault in St. James's burying-ground, on the Hampstead road.

GORLÆUS (ABRAHAM), an eminent antiquary, was born at Antwerp, and gained a reputation by collecting medals and other antiques. He was chiefly fond of the rings and seals of the ancients, of which he published a prodigious number in 1601, under this title, "*Dactyliotheca, five Annulorum Sigillarium, quorum apud priscos tam Græcos quam Romanos usus ex ferro, ære, argento, & auro, Promptuarium.*" This was the first part of the work: the second was entitled, "*Variorum Gemmarum, quibus Antiquitas in signando uti solita, sculpturæ.*" This work has undergone several editions, the best of which is that of Leyden in 1695. In 1608, he published a collection of medals. Gorklæus pitched upon Delft for the place of his residence, and died there in 1609. His collections of antiques were sold by his heirs to the prince of Wales.

GOTHOFRED, the name of a very learned family, originally of France. DENIS GOTHOFRED, a celebrated lawyer, the son of a counsellor at Paris, was born there in 1549; quitted Popery, and retired first to Geneva, then to Germany, where he professed to teach law in some universities there. They invited him back to France to fill the chair, which the death of Cujacius vacated in 1590; but Calvinism withheld him from accepting it. He died in 1622. What he is now best known by is, an edition of the "*Corpus Juris Civilis:*" but he left many works upon the subject of law, some of which have been collected and published in Holland, under the title of "*Opuscula,*" in folio.

THEODOSIUS, the eldest son of Denis, was born at Geneva in 1580, but embraced the Catholic religion, which his father had abjured. He became a counsellor of state, and died in 1649 at Munster, where he was assisting the embassy from France for a general peace. He well supported the family-reputation for letters, which his father had begun, by composing many works upon the history, rights, and titles of the kingdom.

JAMES, another son of Denis, was born in 1587. He persevered in Calvinism, and was preferred to the first offices in the republic of Geneva. He was five times at Syndic, and died there in 1602. He was a man of very accurate and profound erudition. His works are, 1. An edition of "Philostorgius, in Greek and Latin, 1642," 4to. 2. "Mercurie Jesuitique : a Collection of Pieces concerning the Jesuits." 3. "Opuscula Varia : juridica, politica, historica, critica." 4. "De Statu Paganorum sub Imperatoribus Christianis." 5. "Vetus Orbis descriptio Græci Scriptoris sub Constantio, &c. Gr. & Lat. cum Notis," 4to. &c. &c.

DENIS, the son of Theodosius, and nephew of James, was born at Paris in 1615, and died at Lisle, director of the Chamber of Accounts, in 1681. He inherited his father's taste for French history, and made great additions to what his father had done. Of this kind are the histories of Charles VI. Charles VII. and Charles VIII. magnificently printed at the Louvre.

JOHN, son of the foregoing, had like his father also a passion for the history and antiquities of France. He succeeded his father, as director of the Chamber of Accounts at Lisle ; where he died, very old, in 1732. He gave, 1. An edition of "Philip de Commines." 2. "Journal de Henry III." 3. "Memoires de la Reine Marguerite, &c."

GOUJET (CLAUDE-PETER), a French writer, or rather editor of other people's writings, was born at Paris in 1697, and died there in 1767, after having spent his whole life in literary transactions. He published, 1. "A Supplement to Moreri's Dictionary." 2. "A Supplement to Dupin's Bibliotheque of Ecclesiastical Writers." 3. "Richelet's Dictionary." 4. "An Abridgement of Richelet." 5. "Bibliotheque François, &c. &c."

GOULART (SIMON), a Frenchman, was born near Paris in 1543, and was one of the most indefatigable writers of these latter times. After he had studied theology at Geneva, he was ordained, and succeeded Calvin in the ministry there ; which office he held to the time of his death, in 1628. Plutarch's works translated into French by Amiot, and St. Cyprian's works, are in the list of these on which he wrote notes. He made a large collection of very remarkable histories. He has translated into French a great many books ; among the rest, the works of Seneca, published at Paris in 1590. He wrote also several treatises of devotion ; upon moral subjects ; and upon the occurrences of his time. When he did not put his name to his books, he used to mark it by these three initial letters S. G. S. which signified, "Simon Goulart of Senlis." He was most uncommonly acquainted with all particulars relating to books and authors ; insomuch, that Henry III. sent on purpose

pose to Geneva, to know from him who was the author that assumed the name of Stephanus Junius Brutus, for the sake of publishing some very republican maxims. Goulart was in the secret, but would never reveal it, for fear of hurting those who were concerned in it. The titles of his works may be read in Nicéron's "Memoires."

GOURNAY (MARY DE JARS, Lady of), a French female wit, was related to several noble families in Paris, but born, it is said, in Gascony, about 1565. From her infancy she had a strong turn to literature; and Montaigne publishing his first essays about this time, it was not long before they came to her hands. She read them over with eagerness; was infinitely delighted with them, conceived the highest esteem, and expressed the greatest kindness, for the author. These declarations soon reached the ears of Montaigne, who made many reflections on the occasion in praise of Mademoiselle de Gournay's talents. Hence her esteem grew into a kind of reverential affection for Montaigne, so that, happening to lose her father not long after, she adopted him in his stead, even before she had seen him; and, when he was at Paris in 1588, she made him a visit. She grew intimate with him, and prevailed upon him to accompany her and her mother, the lady Gournay, where he passed two or three months. In short, our young devotee to the Muses was so wedded to books of polite literature in general, and Montaigne's essays in particular, that she resolved never to have any other associate to her happiness. Nor was Montaigne sparing to pay the just tribute of his gratitude. He even foretold, in the second book of his essays, that she would be capable of the first-rate productions. The connexion was carried through the family; Montaigne's daughter, the viscountess de Jamaches, always claimed Mademoiselle de Jars as a sister; and the latter dedicated her piece, "*Le Boupet de Piede*," to this sister. Thus she passed many years, blessing and blest in this new alliance; and when she received the melancholy news of Montaigne's death, she crossed almost the whole kingdom of France to mingle her tears and lamentations, which were excessive, with his widow and daughter. Nor did her piety and filial regard stop her. She revised, corrected, and reprinted an edition of his "*Essays*" in 1635; to which she prefixed a preface, full of the strongest expressions of esteem and devotion for his memory.

The dedication was addressed to cardinal Richelieu, who was this lady's patron; and, to enable her to set up a coach with a suitable equipage, offered to enlarge the small pension which had been granted to her by the king; but, from whatever motive, she declined the kindness. She was much respected, not only by the ministers of state, but even by the royal family itself; and by the most eminent persons, as well as the most learned, of both sexes, in

France and elsewhere, with many of whom she kept a correspondence by letters. However, she did not escape the fate which usually attends eminent wits. Upon the assassination of Henry IV. by Ravillac, the Jesuit, in 1610, it was remembered that Mariana, a general of that order in Spain, had published a book in 1598, in the preface of which, many things were advanced in favour of Jaques Clement, who stabbed his predecessor, Henry III. Both Papists and Protestants fell upon the Jesuits, as it were in emulation of each other. Father Cotton, an eminent member of the society, undertook their vindication, and was answered in a piece entitled, "Anti-Coton." M. de Gournay engaged in this dispute, and published some pieces in favour of the Jesuits against the "Anti-Coton." Hereupon, there came out the same year, 1610, "The Thanks of the Butter-Women of Paris, &c." wherein she was not only ridiculed on account of her age, but even reproached with leading a most dissolute life, and characterized as a common prostitute. Upon this, she presented a petition to the lieutenant-criminal, praying that the satire might be prohibited as a scandalous libel; a piece of justice which could not well be refused, especially as she bore the character of a virtuous lady, and the calumny was unsupported by any kind of proofs. However, the wits did not spare to make her person, which indeed was far from engaging, the subject of their mirth and raillery.

She wrote several things in prose and verse, which were collected into one volume and published by herself in 1636, with this title, "Les Avis, & les Presens de la Demoiselle de Gournai." Thus she took leave of the press, when she was seventy. She died at Paris in 1645, and epitaphs were composed for her by Menage, Valois, Patin, La Mothe Vayer, and others.

GOWER (JOHN, Esq.) an English poet, contemporary with Chaucer, but older; was descended from an ancient family in Wales, and born about 1320. The castle of Swansea in Glamorganshire, was the paternal estate of Henry Gower, bishop of St. David's in 1326; and as this prelate survived till 1347, at which time our poet must have been twenty-five at least, it is probable that he was bred at Oxford, and at Merton-College, whereof his name-fake of St. David's had been a fellow. Some time after leaving the university, he removed to the Middle-Temple; and applied to the law with so much diligence, that he became very eminent in that profession. However, this study did not engross his whole attention; he was well read in polite literature, and had an excellent taste for poetry, upon which he spent some of his leisure hours. This part of his character first brought him to an acquaintance with Chaucer, which afterwards grew into a very warm friendship. Many circumstances conduced to unite these two fathers of English poetry; there was a great likeness in their tempers;

pers ; they were likewise of the same party. Though Gower was born first, yet he outlived Chaucer ; and is therefore said, not only to be Chaucer's scholar, but his successor in the laurel.

However, he took care that his inclination and genius for poetry should be no hindrance to the pursuit of his graver studies ; on the contrary, while his poetical fame was daily increasing by his performances in that way, he was most attentive to establish his reputation as a lawyer ; and he reaped the advantage of both. In the first character, he became a favourite of his prince, Richard II. insomuch, that one day the king, taking his diversion on the Thames, sent for our poet, who was in a boat near him, into his barge, and commanded him to exert his talent upon some useful subject. He obeyed the royal mandate, and produced his "*Confessio Amantis*," containing a kind of poetical system of morality ; in the conclusion whereof, he gave the king occasionally a great deal of good advice, and upon very delicate subjects, with much dignity and freedom. By this and other works, he obtained the general opinion of being a good man, and was particularly distinguished by the MORAL Gower : and not without reason, since they not only shewed that he had escaped the general infection of those luxurious times, but had also the courage and virtue to attempt stemming the tide of corruption. In his character as a lawyer, he made so considerable a figure, that he is said to have been raised to the first rank in that profession, and to have sat chief justice of Common-Pleas. However that be, it is certain he was very eminent for his knowledge this way ; and as he was signally attached to the service of Thomas of Woodstock, first earl of Buckingham, and then duke of Gloucester, it is probable, that he belonged to that prince in the way of his profession. It is well known, that not only the king and the prince of Wales, but all the princes of the blood, had their standing counsel learned in the law, who were heard in parliament, in case any bill was read, that might be detrimental to their interests ; and hence it may be presumed, that Gower was of this prince's counsel. Our lawyer also made his Muse pay the tribute of her tears upon the death of this patron, whose murder at Calais he lamented in a very affecting manner.

In short, as his steady attachment to this prince could not but create in him much dislike to the administration of his murderer, he did not spare to lay before king Richard the luxury of his court, the irreligious lives of his clergy, the danger of listening to flatterers, the wickedness of corrupt judges, and the uncertainty of human glory and happiness, even in the most exalted states ; especially when monarchs (which was his case) gave way to the cruellest oppressions of the people. In these sentiments, as soon as Henry IV. had deposed king Richard, and got possession of the throne, he appeared warmly on the side of the Revolution ; and

added

added several historical pieces to his chronicle, called "*Vox Clamantis*," wherein with one hand he blackened the character of his old master Richard, and with the other blanched that of the new monarch, with the utmost force of his poetical pencil. In the first year of this reign, through the decay of age, being deprived of his eye-sight, he lamented that loss, not long after, very pathetically, in "*A Poem of the Commendation of Peace*," where he took his leave of the Muses and the world, in such terms as plainly testify a full sense of his approaching death, which accordingly happened in 1402.

Some short poems of his are printed among those of Chaucer; and there are many more annexed to the first edition of his book, "*De Confessione Amantis*."

GRAAF (REGNIER DE), a celebrated physician, was born at Schoonhaven, a town in Holland, where his father was the first architect, in July 30, 1641. After having laid a proper foundation in classical learning, he went to study physic at Leyden; in which science he made so vast a progress, that in 1663 he published a treatise "*De Succo Pancreatico*," which did him the highest honour. Two years after he went to France, and was made M. D. at Angers; but returned to Holland the year after, and settled at Delft, where he practised in his profession so successfully, that he drew upon himself the envy of his brethren. He married in 1672, and died August 17, 1673, when he was only 32 years of age. He published three pieces upon the organs of generation both in men and women, upon which subject he had a controversy with Swammerdam. His works, with his life prefixed, were published in 8vo. at Leyden, in 1677 and 1705; they were also translated into Flemish, and published at Amsterdam in 1686.

GRABE (JOHN ERNEST), the learned editor of the "*Septuagint*," from the Alexandrian MSS. in the king of England's palace at St. James's, was the son of Martyn Sylvester Grabe, professor of divinity and history in the university of Königsberg in Prussia, where his son Ernest was born, January 10, 1666. He had his education there, and took the degree of M. A. in that university; after which, devoting himself to the study of divinity, he read the works of the fathers with the utmost attention. Among these he observed the uninterrupted succession of the sacred ministry to be universally laid down as essential to the being of a true church: this point, working continually upon his spirits, made by degrees so deep an impression, that at length he thought himself obliged, in conscience, to quit Lutheranism, the established religion of his country, in which he had been bred, and enter within the pale of the Roman church, where that succession was preserved.

served. In this temper he saw likewise many other particulars in the evangelical faith and practice, not agreeable to that of the fathers, and consequently absolutely erroneous, if not heretical.

Whence being confirmed in his resolution, he gave in to the electoral college at Sambia in Prussia, a memorial containing the reasons for his change in 1695; and, leaving Königsberg, set out in order to put it in execution in some Catholic country. He was in the road to a place called Erfard, in this design, when there were presented to him three tracts in answer to his memorial, from the elector of Brandenburg, who had given immediate orders to three Prussian divines to write them for the purpose. Grabe was entirely disposed to pay all due respect to this address from his sovereign; and, having perused the tracts with care, his resolution for embracing Popery was a little unhinged, inasmuch that he wrote to one of the divines, whose name was Spener, to procure him a safe-conduct, that he might return to Berlin, to confer with him. This favour being easily obtained, he went to that city, where Spener prevailed upon him so far as to change his design of going among the Papists, for another. Our divine yielded to the advice; and, arriving in England, was received with all the respect due to his merit, and presently recommended to king William in such terms, that his majesty granted him a pension of 100*l.* per ann. to enable him to pursue his studies.

He had the warmest sense of those favours, and presently shewed himself not unworthy of the royal bounty, by the many valuable books which he published in England; which, from this time, he adopted for his own country; and finding the ecclesiastical constitution so much to his mind, he entered into priests' orders in that church, and became a zealous advocate for it, as coming nearer in his opinion to the primitive pattern than any other. In this spirit he published in 1698, and the following year "*Spicilegium SS. Patrum, &c.*" also Justin Martyr's "*First Apology*" in 1700; and the works of Irenæus in 1702. Upon the accession of queen Anne to the throne this year, our author's affairs grew still better. The very warm affection which that princess had for the ecclesiastical establishment, could not but bring so remarkable a champion for it into her particular favour. Besides continuing his pension, her majesty presented him with a purse for the revival of the "*Sep-tuagint*" from the Alexandrian MS. in St. James's library. This was a prodigious undertaking, and he spared no pains to complete it. In 1705, he gave a beautiful edition of bishop Bull's works, in folio, with notes; for which he received the author's particular thanks; and he had also a hand in preparing for the press, arch-deacon Gregory's pompous edition of the New Testament in Greek, which was printed the same year at Oxford. The Alexandrian MS. was the chief object of his labour. He examined it with his usual diligence, and comparing it with a copy from that

of the Vatican at Rome, he found it in so many places preferable thereto, that he resolved to print it as soon as possible. Having received great encouragement from the king of Prussia, nobility, clergy, &c. (whose subscriptions were very considerable) the first tome of this important work came out in 1707, at Oxford, in folio and 8vo. The chief materials which he waited for not yet coming to hand for the completion of this work, he was sensible that the world might expect to see the reasons of the delay, and therefore published a dissertation the following year, giving a particular account thereof.

In the mean time, he met with the singular misfortune of having his reputation soiled, by the brightness of his own splendor. Mr. William Whiston had not only in private discourses, in order to support his own cause by the strength of our author's character, but also in public writings, plainly intimated, "that the doctor was nearly of his mind about the Constitution of the Apostles, written by St. Clement, and that he owned in general the genuine truth and apostolical antiquity of that collection." This calumny was neglected by our author for some time, till he understood that the story gained credit, and was actually believed by several persons who were acquainted with him. For that reason he thought it necessary to let the world know, by a public writing of his own, printed at Oxford in 1711, 8vo. that his opinion of the Apostolical Constitutions was quite different, if not opposite, to Mr. Whiston's sentiments about them. In the dedication, he observes, that it was the first piece which he published in the English tongue, for the service of the church; and it proved in the event to be the last, being prevented in the design he had of publishing many others, by his death, which happened Nov. 12, 1712, in the vigour of his age. He was interred in Westminster-Abbey, where a marble monument, with his effigy at full length, in a sitting posture, and a suitable inscription underneath, was erected at the expence of the lord treasurer Harley.

He left a great number of MSS. behind him, which he bequeathed to Dr. Hickes for his life, and after his decease to Dr. George Smalridge. The former of these divines carefully performed his request of making it known, that he had died in the faith and communion of the church of England, in an account of his life, prefixed to a tract of our author's, and published in 1712, 8vo. There came out afterwards two more of our author's posthumous pieces. 1. "*Liturgia Græca Johannis Ernesti Grabii*," printed at the Hague, 1715, 8vo. 2. "*De formâ Consecrationis Eucharistiæ, hoc est, Defensio Ecclesiæ Græcæ, &c.*" 1721, 8vo.





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